Mr Jenkyn Bible Appendix
Tindal
b53a19
4

¶ The Summe of the holy scrypture, and ordenacye of the Chrysten teachynge, the true chrystē fayth by the whiche we are all Justifyed. And of the vertue of baptym after the teachyng of the Gospell, and of the apostles with an informacyon how all estates shulde lyue, accordynge to the Gospell.

The prologue.

SEynge that all persones can not rede or vnderstande all bokes, to the entente that euery man maye knowe what is the foundacyon of all the scryptures, and what thynge they do teache vs. I haue shortly copyled this lytell boke, the foundacyō and the summe of the holy scrypture: of the whiche the heed and pryncipall is the fayth, from whome proceedeth hope and charyte. To thentent that euery man may knowe what he shall leeue, what he shall hope, and why he shal loue god, and howe god is oure father, and we his chyldren and howe that we are enheritours of the kyngdom of god: as sheweth vs saynt paule in all his pystles in dyuers Chapiters, whiche are many tymes alledged and recyted in this present boke. Also how that without our merytes we are iustifyed, to the entent we shulde not put oure truste in oure good workes as dyd the Iues. Neuertheleſſe albeit that I wryte in this boke that god iustifyeth vs without our good workes and merytes, it is not myn intente to dyscounsell anye man to do good workes, but myn intente is to teache all persones howe they shall do good workes, & that they shal not truste vpon theyr good workes, nor in them to seke there helthe, but all onely in the fayth of Iesus Chryst, and in the grace of god. This fayth had Abraham For Abraham leeued agaynst hope
Roma. 4 in hope. That is to say, that whiche by mannes nature and vertue was impossyble, he leeued alwayes it shulde cōme to passe, euen as god hadde promysed them. So muste euery Chrysten lyue agaynst hope in hope (that is to saye) it behoueth

that he repute all his good workes for synne, and thynke that yf god wolde iudge hym accordynge to his workes he myght not be saued. For yf I haue done any good, it is of god & not of me, for I haue done it by the grace of god, and therby I deserue no reward And yf I haue done any thyng of my selfe without the grace of god, it is hypocrysye and greate synne, and therby I deserue euerlastynge deathe, wherfore thē shall I truste in my good workes/for I haue no good workes, all my goodnes belongeth to god. So shulde a chrysten humble hymselfe and repute al his good workes for synne as truely they be. As sheweth vnto vs Esaye sayinge. All oure ryghtuousnes be as [illegible] with [illegible] a [illegible]. Esa. 64.
And when the persone so distrusteth of hym selfe and of his good workes, he shall hope agayne agaynst hope/and shall truste in the mercy of god & shall byleue forth on certaynly that he shall be saued bycause of the worde of god. For god hathe promysed to vs his realme, and to all them that trust in hym/ and god is faythfull and verytable in his wordes/wherfore seing that god hathe promysed it vnto vs, let vs byleue it stedfastly, and haue ferme faythe that we shall be saued, not by our deseruynge/but by the promyses of god. And so it behoueth that euery chrysten dyspere & hope (as dyd Abraham) dyspere of hym selfe/and then a newe to truste in the worde of god. And these be the two thynges whiche the lawe and the gospel dothe. The lawe maketh vs to dyspeyre, bycause that we neuer fulfyl the cōmaundementes of god The gospell (that is to saye the grace of the newe Testament) maketh vs agayne certeynly to hope

and to trust. And for to teache these two thynges are al scryptures wryten. The person shall alway abyde in humilyte & alwayes thynke that yf god wolde Judge hym accordynge to his workes, he shulde neuer cōme to helthe. As Chryst sheweth to vs in the gospell of Luke sayenge. When ye haue
Luke 17. done althynges whiche to you are cōmaunded say ye. we are vnprofytable seruauntes, we haue done but our duety. And this is the very Chrysten humilyte, as in this present boke shalbe more playnly declared And yf we can thus repute al our good workes for synne, and in them to haue no maner of trust, & then agayn beleue that we shalbe saued by the promyses of god, we are the chyldren of Abraham, of whom al the scryptures beare wytnes that by his fayth he was iustyfyed & gate helthe, And for that cause he is called the Father of beleuers, and of the faythfull. And this is the fayth wherof I wryte here in this boke, to the entente that all persones myght cōme to knowledge and knowe what is the Chrysten fayth. Of the which all the scryptures do speake, & namely the gospell after saynt Johñ, and the pystle of saynt Paule, for therin dothe these two Apostles cōprehende all other scrypture. And for bycause that it behoueth that the persone beleue that his fayth Justyfyeth hym, & not his workes, I haue shortly compyled here and declared how the fayth dothe iustify vs, and how we are the chyldren of god, and how we must serue our father by charyte, and howe that we shall nothynge doute of our helthe bycause of the wordes of god. And when a persone gotteth this hope, he lerneth to beare pacyently all trybulacyon & aduersyte, for he knoweth that this lyfe

is not his lyfe, & hath great delyte after the other lyfe, and holdeth not this lyfe for his. And this maketh the fayth which is alwayes affectuously attendaunt after Chryst our spouse. But he that hathe not this fayth is all desolate when he hathe myschaunce, & yf it happen well to hym he gyueth hym selfe to voluptuosyte and synne. And for because he hath no hope of euerlastynge lyfe he thynketh in hym selfe I wyll vse this lyfe as longe as it is lent me, and that he doth because he knoweth not what the fayth is, and what our hope is, and how that we are the chyldren of god. To thentent therfore that none gyue hym selfe to syn by dysperacyon. I haue shortly compyled in this present boke, how that we are iustyfyed without our merytes: for whē any person hath done the best with all his power, as I haue sayd, then let him say yet that he is an vnprofytable seruaūt, & the humble herte wherby he knoweth his imperfectiō maketh that his synnes, his yll thoughtes and fragilite of his flesshe are pardoned of god, and that lytel that he hath god gyueth it hym of hym selfe, and god is his iustyce (that is to saye) God maketh hym ryghtuous: for Jesus Chryste hath satysfyed for vs to our heuenly father, for to cōme in succours to our infyrmyte. And this declareth S. Paule, in the fyrst. viii. chapiters to the Romaynes, and in the fyrst pystle to the Corinthyans, & S. Johñ in the. ii. chapiter of his fyrst pystle, and of this matter treateth this present boke. The last parte of this boke sheweth howe all estates shulde lyue, yf so be they wyll lyue accordyng to the gospel/my entent is not to reforme all estates as spirytuall or temporall. For of that I wyll not presume. But I

and to truſt. And for to teache theſe two thynges are al ſcrypture wryten. The perſon ſhall alway abyde in humilyte & alwayes thynke that yf god wolde Judge hym accordynge to his workes, he ſhulde neuer cõme to helthe. As Chryſt ſheweth to vs in the goſpell of Luke ſayenge. When ye haue
Luke 17. done althynges whiche to you are cõmaunded ſay ye. we are vnprofytable ſeruauntes, we haue done but our duety. And this is the very Chryſten humilyte, as in this preſent boke ſhalbe more playnly declared And yf we can thus repute al our good workes for ſynne, and in them to haue no maner of truſt, & then agayn beleue that we ſhalle ſaued by the promyſes of god, we are the chyldren of Abraham, of whom al the ſcryptures beare wytnes that by his fayth he was iuſtyfyed & gate helthe, And for that cauſe he is called the father of beleuers, and of the faythfull. And this is the fayth wherof I wryte here in this boke, to the entente that all perſones myght cõme to knowledge and knowe what is the Chryſten fayth. Of the which all the ſcryptures do ſpeake, & namely the goſpell after ſaynt Johñ, and the pyſtle of ſaynt Paule, for therin bothe theſe two Apoſtles cõprehende all other ſcrypture. And for bycauſe that it behoueth that the perſone beleue that his fayth Juſtyfyeth hym, & not his workes, I haue ſhortly compyled here and declared how the fayth bothe iuſtify vs, and how we are the chyldren of god, and how we muſt ſerue our father by charyte, and howe that we ſhall nothynge doute of our helthe bycauſe of the workes of god. And when a perſone gotteth this boke, he lerneth to beare pacyently all tribulacyon & aduerſyte, for he knoweth that this lyfe

is not his lyfe, & hath great delyte after the other lyfe, and holdeth not this lyfe for his. And this maketh the fayth which is alwayes affectuously attendaunt after Chryst our spouse. But he that hathe not this fayth is all desolate when he hathe myshortune, & yf it happen well to hym he gyueth hym selfe to voluptuosyte and synne. And for because he hath no hope of euerlastynge lyfe he thynketh in hym selfe I wyll vse this lyfe as longe as it is lent me, and that he doth because he knoweth not what the fayth is, and what our hope is, and how that we are the chyldren of god. To thentent therfore that none gyue hym selfe to syn by dysperacyon. I haue shortly compyled in this present boke, how that we are iustyfyed without our merytes: for whē any person hath done the best with all his power, as I haue sayd, then let him say yet that he is an vnprofytable seruaūt, & the humble herte wherby he knoweth his imperfectiō maketh that his synnes, his yll thoughtes and fragilite of his flesshe are perdoned of god, and that lytel that he hath god gyueth it hym of hym selfe, and god is his iustyce (that is to saye) God maketh hym ryghtuous: for Jesus Chryste hath satysfyed for vs to our heuenly father, for to cōme in succoure to our infyrmyte. And this dyscryueth S. Paule, in the fyrst. viii. chapiters to the Romaynes, and in the fyrst pystle to the Corinthyans, & S. Johñ in the. ii. chapiter of his fyrst pystle, and of this matter treateth this present boke. The last parte of this boke sheweth howe all estates shulde lyue, yf so be they wyll lyue accordyng to the gospel/my entent is not to reforme all estates as spirytuall or temporall. For of that I wyll not presume. But I

shewe alonely by the scryptures, howe we shulde lyue, yf we wolde lyue accordynge to the gospell, to thentent that euery man may knowe how farre his lyfe is seperate frō the doctryne of Jesu chryst & that then with the grace of god he may amende and reformne his lyfe hym selfe. Neyther teache I that one shulde not obey vnto the superyours, or that the Monkes shulde flye out of theyr Monestaries, but I teache them by what meanes they shall knowe how they shulde lyue, and when they do not so lyue, that then they knowledge theyr defautes, and be bilygente so to lyue. For elles were better before god an humble publycan, then a holy ypocryte: for god regardeth not what thynge thou doest outwardlye, but how thou art ordeyned and dysposed inwardly. When a Monke or a Nonne lyueth well: the lyfe is not yll.

¶ Of the foundacyon of Chrystendome, and fyrst what thynge the baptysme dothe sygnyfye.

THe Foundacyon of Chrystendome is the fayth whiche so fewe people haue perfytely. And yet alwayes we thynke al that we haue the very true fayth. Saynt Paule the worthy apostle dothe exhorte vs to no vertue so strongly as to the fayth.

And he in all his pystles prayseth nothynge so moche as the fayth. Therfore it must nedes be that it is a precyous vertue. For he wryteth not one pystle whiche is not full of fayth. We take the fayth for the regnynge of chrysten lyfe, but true lye he that hath perfyte fayth, the same hathe not onely regon the chrysten lyfe, but hath fulfylled it.

And this erroure cõmeth bycause we knowe not what the fayth is, nor what thynge a good Chrysten mã ought to beleue for to be saued, we thynke that when we are baptysed, & whẽ we beleue that god is god, then we shalbe saued. As wryteth S. Marke, sayinge. He that shall beleue and shall be baptysed shall be saued. But he that beleueth not, shalbe cõdempned. It is trueth, but amonge a M. there is not one, that knoweth what thynge the baptysme betokeneth, nor what thynge he shall beleue. The water of the baptym taketh not away our synne, for then it were a precious water. And then it whoueth vs dayly to waysche vs therin. Neyther hathe the water of the fountayne more vertue in it selfe, then the water that runneth in the ryuer of Ryne. For we may as wel baptyse in the Ryne, as in the fonte. When S. Phylyp baptysed Eunuchus the seruaũt of Candace a quene of Ethyopy (as wryteth sayne Luke in the Actes) there was then no halowed water, no candell, no salte, no creame, neyther whyte habite: but he baptysed hym in the fyrste water they came to in the way. Hereby mayst thou perceyue that the vertue of baptysme lyeth not in halowed water, nor in other outwarde thynges that we haue at the font but in the fayth onely. That is when any person is baptysed he must beleue stedfastly that his synnes to hym are pardoned, and that he is made the chylde of god, & that god is becõme his father, & is made certayne that he shall be saued. And is made partaker of the passyon of Chryst, wherof the baptysme hath his vertue. And when one is baptysed he is borne agayne and gotteth another father, & other bretherne. For god is made his father, and

Mar. 16.

Actes. 8.

he is made the brother of Jesu christ, as writeth
Rom. 8. S.paule to the Romans, where he calleth Christ
a sone fyrst begotten amonge other. And therfore
is Christ called in the holy scripture the sone fyrst
begotten, for he is the fyrst childe of his father, &
we all are begotten afterwarde when we are bap
tysed. And therfore is the baptysme called in the
holy scrypture the seconde natyuyte. As writeth
Johñ. 3. sayntJohñ in his gospell. Without one be borne
agayne (sayth Christ to Nichodemus) he may not
enter into the kyngdom of heuen. For we are ther
by borne agayn, and they that were the childzen
of the deuyll because of the ofigenall syn are made
the childzen of god by baptysme. As sayth sayntt
paule. Christ hath healed vs by the bathe of re
generacyon and renouacyon of the holy ghost.
Epheli. 2 And to the Ephesians. We were by nature the
childzen of wzath. But when we were ded christ
hathe reuyued vs agayne by his greate loue, and
this shalt thou vnderstande in this maner. There
were somtyme two Adams, as writeth S.paule
The fyrst Adam was our fyrst father: the seconde
and newe Adam was Jesus Christ. For the syn
of the olde Adam we were al childzen of the deuel
made his owne and subiected to hym by our syn.
The seconde Adam (that is to say Jesus Christ)
hath bought vs agayn, and hath put vs in liberte
& hath made vs of the childzen of deathe, childzen
of euerlastynge lyfe, and of the childzen of wzath
childzen of grace. For Jesus Christ hath by his
death fought agaynste the deuyl, hath vanquyshed
the deuyll & death, hath taken away all theyr ryght
they had ouer vs. Nowe then when we are bap
tysed we are made partakers of this grace, and be

it is cõme to our prokyte that Jesus Chryst dyed for vs. For (as I haue nowe sayd) the baptysme hath his vertue of the dǽth of Jesu chryst. Then when we are baptysed, we betoken that we wyll dye with chryst as to the lyfe passed, as touchyng our synnes & yll cõcupyscences, and that as sayth S. Paule. We must walke in a newe lyfe. And Roma.6
therfore are we plonged vnder the water to the intent that by the maner of speakynge, we shulde be here ded and buryed, as wryteth saynt Paule to the Romaynes. Brethren (sayth he) Extreme ye Roma.9
that ye are ded as concernynge synne, but a lyue to god by Jesu Chryst our lorde. And in the same place. Ye are buryed with chryste by baptysme in to dǽth. So that we shall not lyue after the lyfe of the worlde, nor after the lyfe of the flesshe, but we must lyue as the chyldren of god, and our lyfe shall be hyd before the worlde, and also hyd with Chryst in god. As wryteth S. paule. Ye are mor tyfyed, and your lyfe is hyd with Jesu Chryste in god, in what tyme that Jesus chryst our lyfe shal shewe hym selfe, then also shall ye be made manyfest with hym in glory. Then when our lorde shall cõme agayne at the last day of Judgemente, our lyfe shalbe made open, but as long as we lyue here we must lerne also to dye. For we shall not repute this lyfe that we haue here for a lyfe. This lyfe here is of the worlde and of worldly thynges, that is to say, of them that are straungers to god, that haue no trust of the other lyfe to cõme. Neyther do they loke for it, nor desyre it. Suche people loue of this worlde, for the worlde with his vayn desyres and pleasaũces belongeth to them. And they them selues ar also called the world i the holy scripture

Johñ. 15 and 19. As sayth oure lorde Chryste, You are not of the worlde/ I haue chosen you from the worlde. And agayne The worlde shall be ioyous of you, & you shall be sory. Nowe call we all them worldely whiche be not mõkes. Our lorde made a distynction betwene the worlde and his disciples before the mõkes came into the worlde. wherfore they be not called the worlde in holy scrypture whiche be not monkes, but all those that lyue after the flesche/ whiche delyre not here to dye with Jesu Chryste, & to be hydden here, & after to lyue with god. All suche what so euer they be/are worldely be he monke or chanon/nonne or syster / noble or vnnoble/greate or small. For as I haue sayde, the lyfe of thẽ whiche appertayne to god is here hydde, & they seme to be deade before the worlde. For they lyue not cõmunely accordyng to the lyfe of the worlde, & therfore are hated of the worlde/ for they be not of the worlde/as sayth the gospell in this maner. They be not of the worlde, for yf they were of the worlde/the worlde surely wolde loue them as his owne. But for as moche as they (accordynge to theyr ymyse made at the fonte of baptysme) do applye them selues to renounce the pleasures of the worlde & to dye with Chryste in hatynge of delyres to the flesche/ & also are stronge ly agaynste the appetytes of the flesche in other by ensample of theyr good lyuynge/therfore they be prsecuted of the worlde. And here by maye we alwayes knowe the disciples & chyldren of god, yf they lyue togyther the one the other. And yf they lyue not here after the lyfe of the worlde/not after the pleasures of the flesche/ & yf they do not repute this lyfe for a lyfe, but abyde with a ioyfull herte

Johñ 15.

the comynge of oure lorde Jesu Chryst. The shall theyr lyfe be made open/ & shal appere before god.

So shulde we all lyue here, as though this lyfe were not oure lyfe. For we muste abyde before god and we maye do none other thynge in this lyfe but fyght agaynste oure euyl desyres/and lerne to dye. For as the pphet Job sayth. The lyfe of man is a batayle vpon erth/that is to saye a batayle in a ghostly deathe. And this do we promyse to do when we be baptysed, and we sygnyfye euen the same/when we be plonged vnder the water. Job. 2.

What thynge baptysme betokeneth. ii. Cha.

When whē we ar baptised, it whoueth vs to knowe surely & to byleue that al our synnes to vs are pdoned & that we be made the chyldrē of god. For god is become oure father, & Jesus Chryste oure brother. And that same ryght that Jesus Chryste hathe vnto the glory of his father haue we also gotten/for the bretheren haue egal ryght vnto the fathers goodes. And this haue we not gotten by oure good workes/for we haue yet done no good whē we were baptysed. But this cōmeth hooly by the grace of god & by our fayth/by that we put our hole trust in hym/& that we knowledge hym for oure lorde & sauyour. And that we beleue all that he hath done & suffred for vs, for he dyed to make vs to lyue. He became lytell and poore, to make vs greate and ryche, As sayethe sayncte Paule in this maner. Ye knowe the lybertie of our lorde Chryst whiche though he were ryche, yet for oure sakes became poore that ye through his pouertie myght be made ryche/for Jesus Chryste is hooly gyuē to vs of his father/to the entent that he shulde make 2. Cor. 8.

vs great/ryche/and happye by his death. For we coulde not helpe oure selues/and therfore he was borne for vs. As sayth Esai. A chylde is borne for
Esaie.9. vs. For we are all egally dettours/and bounde to god by the synne of Adam. Then when we coulde not helpe our selues for as moche as we were seruauntes and subiectes vnto the deuyll, god hathe gyuen to vs. ii. notable gyftes, and hath done. ii. thynges for the loue that he hath vnto vs. Fyrst that he hathe bought vs and made vs free from the deuyll and from our synnes. Secondly that he hathe made vs his chyldren and herytours of his glory and that all without our deseruyng/as sayd before the prophet Esay sayenge. The iniquite of
Esa.40. Hierusalem (that is to saye of the men seynge by fayth and peace in Jesu Christ) to hym is pardoned and he hathe receyued of the and of the lorde god twyse as moche for all his synnes. And the
zacha.9. prophet zacharie sayth also. Turne vnto defence, I wyll gyue you double as moche. In the whiche two places these two prophetes say that for oure synnes, for the whiche we haue deserued dampnacyon, we haue receyued of god two gyftes. And therfore is there yssued oute of the syde of Jesu Christ two fountaynes/that is to say bloude and water. By this bloude he hath bought vs agayne from the deuyll. By water he hathe washed and purged vs whiche were defyled and infecte. For to offre vs pure & cleane vnto his father, As sayth saynt Paule vnto the Ephesyans. He hathe gy-
Ephes.5. uen hym selfe for vs an offeryng, and a sacrifyce or a swete sauoure to god. And the water of the font dothe nowe betoken the water of the syde of Jesu Christ. In this water are we pourged and

ſanctifyed by our fayth, to thentent that we ſhulde
come pure and clene before god the father, whiche
hath receyued vs for his chyldren/and hath made
vs enheryteurs of his glorye/with his ſone Jeſu
Chryſt our brother. And this is the grace whiche
cometh to vs, & is gyuē at the fonte of baptyſme.

But to thentent that we ſhulde not be vnkynde
therfore for this grace we to bynde our ſelues a-
gayne & yelde vs vnto hym, promyſynge we wyll
ſerue hym and deny the deuyll and all his temp-
tacyon pompe and counſel, and that we wyl ſerue
Chryſt crucyfyed for vs, and vpon this promyſe
receyue we oure name, and god hath wryten vs
as in a rolle for his champyons and ſeruauntes,
and ſo are we made propre to god. For he is oure
father and we are his chyldren. This baptyſme
was fygured vnto vs when the chyldren of Iſ-
rael went thorowe the redde ſee out of Egypte, Exo. 13.
and when Pharo with all his cōpany was drow
ned in the ſee. The chyldren of Iſrael went in the
ſee all as though they had gone in to death. But
for byeause they byleued Moyſes, they paſſed
the water by theyr fayth. And are (after the ma-
ner of ſpeakynge) gone out of the death in to lyfe.
When they had goten on the other ſyde, on lande
Pharo folowed them, and ſo was drowned with
his people. So dothe euery one vpon the fonte
when he is baptyſed. Fyrſt he flyeth from Pha-
ro when he begynneth for to knoweledge his ſub-
iection and bondage, by the whiche he was ſub-
iecte and ſeruaunt vnto the deuyl, and when he de
ſyreth to be enfraunchyſed from his ſynne, and
from Pharo that is the deuyll. But he may not
eſcape from Pharo without paſſynge throughe

the redde see, that is to say he may not escape fro the deuyll without he must be baptysed. And for bycause that the chyldren of Israell when they sawe that Pharoo folowed theym byleued god, therfore vpon that fayth in god they be entred in to the see, as thoughe they were gone in to death But by the meane of theyr fayth they haue passed the water and are gone, as from the deathe vnto lyfe. So yf any man wyll escape from the handes of the deuyll it behoueth hym to entre into the water. He entreth therin as though he entred i to the deth, for he promyseth that he wyl dye as concernyng al his euyl desyres, & that he wyl lyue before the worlde as though he were dede, that is to say that he wyl not lyue as the world lyueth, but wyl hyde & couer his lyfe with god. And so entre we by fayth in to the font, that is to say by fayth we enterpryse to entre into the deth. not in to corporal deth, but in to the deth of syn, no more wyllynge to lyue in syn, & yet albeit that it seme to vs a playn saut thynge to lyue in syn, & that we thynke it an harde thynge thus to entre in to the see, that is to say in to this deth, we take alwayes courage and byleue and trust in the puissaūce & goodnes of god & so entre we in to the see, that is to say, in to this spirytuall deth, and we enterpryse and promyse to dye as concernynge our synnes, & as by a stedfast fayth and trust we dare begyn to entre, so gyueth god to vs grace & strength to passe throughe that see, that is to say through this spirytual death, & to come on laude on the other syde, that is, to the euerlastynge lyfe. Pharo/that is to say the deuyl with our syns pursue vs, but they drowne them

ſelues into water, that is, the power of the deuyl & of all our ſynnes perysſhe when we enter in to the water with ſuche a fayth. When Pharo was ded then longe the chyldren of Iſraell, & thanked god that they were a ryued a lande out of the water, as out of the deathe. So lykewyſe muſt euery chryſten when out of this water, that is to ſaye, out of this eſperytuall deth he cõmeth to lyfe, that is, when he dyeth he ſhall thanke & prayſe god by cauſe he hath brought hym out of ſuche a daũger to the helthe of euerlaſtynge lyfe. But ſo longe as he is yet here in this worlde, he ſhalbe in the death, that is to ſay, he ſhall alwayes dye ſpirytually, & his lyfe ſhalbe hydden wyth Chriſte with god. Here mayſt thou ſe well howe that our baptyſme is ſygnyfyed by the redde See, as wryteth Saynt Paule vnto the Corynthyans ſayenge.

Our fathers were vnder a cloude, & dyd paſſe the ſee all, & were al baptiſed in Moyſes, in the cloude and in the ſee, and they all dyd eate one ſpirytuall meate, & they all dyd drynke one ſpirytuall drynke So ſeeſt thou well, what thynge ſygnyfyeth the Baptyſme, and what thynge we promyſe in the ſame. Now to thentent that we ſhuld be alwayes remembrynge of this that we haue promyſed, we are marked with a Croſſe & with the water. The fayth that we haue at the baptyſme taketh away our ſynnes, and the water is nothynge but a ſygne or token, wherwith we are marked that we muſt be vnder the ſtandarde (that is to ſaye) vnder the Croſſe of Jeſu Chriſt, and valyauntly fyght, as the Jues had the token of the circumcyſyon, wher by men myght knowe whether they were Jues or Paynyms. And as when the ſeruauntes of the 1. Cor. 10

lordes weare the badge of theyr Lordes, one may therby know whose seruauntes they are. So lyke wyse receyue we the sygne of baptym at the font by the whiche we gyue knowledge that Christ is our Lorde. Secondly the baptysme of the water is also a sygne of the grace of God, wherby god maketh vs sure that we shall enioy his grace and mercy, and that he pardoned vs our synnes, and maketh vs his chyldren. Ner vpō gyueth he to vs the token of baptysme for a gage, to thentent that we shulde be sure, that he wyll not forsake vs in our bataple and death which we weare here in our yll desyres and synnes. And that he wyll surely gyue to vs the euerlastynge lyfe. And to thentent then that we shulde enterprysle by the stedfast constaunce to fyght, beynge assured and certayn that god wyll neuer forsake vs: for we haue receyued of hym a gage, the token of baptysme. And yf it happen that we mysse somtyme in the rede hete, (that is to say) in the enterprysle of our bataple: a that we dout, or that our bataple seme to vs ouer harde and bytter, we shal behold our sygne a gage which we haue receyued of god, wherby he hath promised vs that we are his chyldren, and that he wyll not forsake vs. So say I then that by pure fayth all our synnes are pardoned to vs, and that we are the chyldren of god, and that we belong to god, and that god shall shewe ouer vs his mercy. Hereupon receyue we a gage, that is the sygne of baptysme, to the entent that as often as we haue regard to this sygne, we shuld be myndfull of the grace and mercy that god hath wone to vs, & that we belong to god, & that we are the chyldre of god Beholde, nowe thou seest well what thynge the

baptysme betokeneth, & it is all one before god yf thou be. lxxx. yere olde, or twentye yere olde when thou receyuest the baptysme, for god regardeth not howe olde thou arte, but with what purpose and entencyon, & with what faythe thou receyuest this baptisme & grace. He regardeth not whether thou be Jewe or paynym, man or womā, noble or vnnoble, byshop or cytezyn. But alonely he that with a parfyte fayth and truste cometh vnto god he maketh violēce vnto the euerlastynge lyfe & getteth it, as prompteth Jesu Chryst in to the gospel

Mat. 16

☞ What thynge we promise at the Baptysme and what profession we make the. iii. Chaptter.

When one warneth these worldely people to do any good, they saye let the mōkes & religyous do it, whiche haue promysed it as though they were not bounde to kepe the doctryne of Jesu Chryst as though they had nothyng promysed. Albeit that no monke can promyse more thā he hath promysed at the baptysme. And we be mocke more bounde vnto our promyse made at the baptysme, then any relygyous to his profession. For we make no promyse vnto mā, but vnto god and we promyse not to kepe the rule of a mā, but of the gospell. Thynke ye not therfore that it is a small thynge to be a Chrystē, whē thou haste promysed to Jesu Chryste to amende thy lyfe, & that thou wylte not lyue accordyng to the worlde, nor accordyng to the flesche, it is a great thynge to entrepryse the chrystē faythe whiche so fewe people do knowe what thynge it cōtayneth, namely suche as hereafter the worlde do seme to be very wyse & lettered. But one myght say I haue nothynge promysed to god, I was a chyld /let hym kepe it that

hathe promyled for me. For this cause to thētent that no mā shulde so saye, it was somtyme ordeyned that none shulde be baptysed before that he came to vnderstandynge and knowlege, to thentente that he promyse hym selfe, & forsake the deuyll, & that he myght knowe what thynge he had promysed. Yf it were not that the chyldren were feble and in peryll of deathe thē they muste haue bē baptysed. Now alwayes all be it that we oure selfe haue not promysed we be all egally bounde to obserue it, For yf thou hadest dyed when thou were but a yere olde, thou haddest also be saued. thou wylte saye ye, by the fayth of my godfathers and godmothers, & of holy churche. I saye agayne doest thou confesse that the faythe of thy godfathers & godmothers is so mighty that thou maist therby be saued. The same faythe is lykewyse so myghtye to subiecte the & bynde the to that thyng that they haue promysed for the vnder payne of thy dāpnacyō & losse of thy helthe, wherfore thou muste alwell kepe this that thy parētes haue promysed for the, as though thou haddest ymysed it thy selfe. The godfathers & the godmothers be boūde to warne the chyldren, & to helpe thē that they be put to scole, to thētent that they maye vnderstande the gospel the ioyfull message of god with the epistles of Paule. For the vnlettered & symple be as wel boūde to knowe thē as the lettered & wyse, & god hath cōmaūded for to publysh & to shewe the gospel not alonely to prestes, but also to euery creature. Go ye sayth chryst to his disciples in to the vniuersall worlde, & preache the gospel to euery creature, for we be al egally boūd to knowe the gospell and the doctryne of the new

Mar. 16

Testament, & saynt Paule hath not al onely wry
ten his Epistles vnto the preestes, but also vnto
the cõmon Lytyzyns & housholders, & thys wyt=
nesseth saynt Paule hym selfe wrytynge to the
Corinthyans & vnto the Galathyans where he
cõfesseth that he sendeth his epystles to all the 1. Cor. 1.
churche, that is to saye, to al thassemble of chry=
sten mẽ, & to all thẽ that cal on the name of Jesus
And vnto the Romayns he sayth. To you al that
be at Rome the frẽdes of god. And Jesus Chryst Roma. 1
hath as well suffred for the cõmon houshoulders,
as for the preestes. God shall alwayes requyre the
scryptures of the preestes, for they be ydle & do not
study, nor make no dylygẽce to declare them to
the symple, Therfore it is very nedefull that the
cõmon people shulde vnderstãde the gospell & the
doctryne of the apostles accordynge to the letter,
and that they knowe thẽ by herte with the other
storyes of the olde Testament, for so shulde they
more lyghtly vnderstande the preachers. It were
very necessary that euery one dyd lerne his chyl=
dren to rede as men were wont to do afore tyme
The Jewes had theyr lawe in Hebrue, the which
euery one myght vnderstande accordynge to the
letter. After thys paynyms were conuerted by
saint Paule to whome he wrote in Greke which
they all dyd vnderstande. After that was Italy
and Affryque conuerted where as well the wo=
men as the men spake latyn, and for this cause
was the Byble translated in to latyn to the en=
tent that euery one myght vnderstande it and
they preached in latyn, & the prophetes were red
in the Italien churches in latyn. And in that tyme
there was many ladyes and women which vnder

rede very well the scryptures, as was Paula & Eustochium Demetrias & Marcella & many other of whome writeth Saynt Hierome, & the cõmune housholders red the Byble in theyr houses whith theyr chyldren. So is it nowe of greate necessyte that the holy scrypture be translated in to all languages/or that al the chyldrẽ lerne the latin tõgue Some mã wyll saye, euery man maye not set his chyldren to scole bycause they be poore, wherfore I wolde well that the chyldren of the poore were holde to scole at therpences of the cõmunaltye/or that folkes shulde take the money whiche they spẽde so outragyously in makynge & gyldynge of ymages, & in dressyng the aulters of the churches & in buyldynge of monasteryes Chanonryes & chapels, & foũdynge of Obytes & prebẽdes or of the money that men offre in churches, & of the whiche men make vessels of golde & syluer & other precyous ornamẽtes. They might employe this money a thousande folde better, yf therwith they dyd holde these yonge chyldren to scole, tyl suche tyme that they coude rede well. For alas, ye shall fynde thousandes of auncyent persones that cã not saye the Pater noster & Crede in theyr mother tongue and of them that saye it in latyn are many that wote not what they saye, nor knowe not of neuer an artycle of the fayth, wherfore I saye that it is expedyent for the Chrysten to set all theyr chyldren to scole tyll they can rede & vnderstande the holy scryptures namely whẽ the be wrytẽ in theyr mother tongue. And then they that had not wytte and vnderstandynge worthy to be contynued to scole, shulde be caused to lerne an occupacyon. Yf they dyd thus they shulde brynge in to the worlde

double profyte. Fyrſte we ſhulde not haue ſuche a
greate nombre of preſtes & mõkes vnlettered and
knowynge nothynge in the chryſten churche. For
nowe there be made many preſtes, mõkes & freres
that for lacke of letterature are nothynge conue-
nyent for that offyce. By the vnlettered preſtes
is this greate erroure come in to the worlde, that
is that in ſtede of the pure ſcryptures whiche is
the lyuely worde of god, whiche they knowe not,
they preache narracyons, fables, lyes, & tradicyõs
of the inuentyon of the ypocrytes, that (alas) the
faythfull truſte and honoure whiche belongeth to
godes worde they cauſe the people to gyue to theyr
fables and lyes. Secondly it wolde profyt, for yf
euery bodye wente ſo longe to ſcole, they ſhulde
vnderſtande more lyghtly the preachers, and yf
they them ſelues had redde the ſtoryes or the gol-
pell after the letter, thẽ they might reherſe to their
chyldren and ſeruauntes, in doinge of theyr duly-
nes, ſome thynge of the golpell, of the ſtoryes or
of the ſcrypture, in ſtede of vayne fables, ydelwor
des, and vncouenable matters whiche they ſpeke
the one to the other. As we ſe ſometyme nowe a
dayes, that of the crafte whiche haue ben at ſcole
lynge many tymes the longe in doynge theyr bu-
ſynes which they haue lerned to lynge at the ſcole
or at the churche, and the other vylleyn ſonges,
for they haue lerned none other thynge.

¶ What thynge is the chryſtẽ fayth and what
thynge one ought to beleue to haue helth. iiii. cha.

I haue ſayde at the begynnynge that the
foundacyon of Chriſtendom is the faythe
which ſo few people haue and vnderſtand
not what the chryſten faythe is, we thynke

that when we beleue that god is god, and cal our
Crede, that we haue the fayth that a Chrysten is
bounde to haue. The deuyll beleueth also that there
is a god, & one lyke euerlastynge, one hell: but he is
neuer the better for it. Yea & he trembleth alway,
James. 2 for this fayth as sayth sayntt James. The deuyls
beleue & they tremble. So a man might aske what
shall I then beleue? Thou shalt beleue then fyrste
playnly & vndoutedly, that the Father, the sone, &
the holy ghoste is one onely god. And this thou
shalt not desyre to vnderstande howe, nor busy thy
selfe moche therin, for this is not the pryncypall
that we must beleue. Our fayth lyeth not pryncy-
pally therin. For this lykewyse beleue the wycked
spirytes, as is sayde before, and are nothynge the
better therfore. There is yet another fayth which
Chryste so moche requyreth of vs in the Gospell,
and therunto also sayntt Paule almooste in all his
pystles so strongly exhorteth vs. That is, that we
must fyrst beleue the gospell. When our lorde be-
gan fyrste to preache he sayde (as reherseth sayntt
Marke 1 Mark) Haue repentaunce, & beleue in the gospell.
Thou mayst aske me what thynge is the gospell?
It is a good and joyfull tydynges, for it is newes
of the fauour, grace, mercy, and goodnesse of god
towarde vs. It is (I say) tydynges that god hath
taken vs to mercy, and therfore longe the angels
when chryst was borne (as reherseth sayntt Luke)
I shewe vnto you great ioye, for this day is borne
your sauyour, whiche is Chryste the Lorde
In this gospell (that is to say) in this message we
beleue certaynlye that god the Father hath sente
hyther his sone for to bye vs agayne to fraūchyse
vs, and to delyuer vs from the deuyll, to whome

we were made subiectes and seruaũtes by the syn of our forefather. We coude not helpe our selues, bycause we were seruauntes and bonde. None of vs was able to satysfye for vs. For we were all lykewyse subiected, as sayth s. paule. They haue al synned, & haue nede of the grace of god. It was nedefull then, that he that shulde satysfye for vs, shulde be without synne, without subiectyon or ob lygacyon. And no suche patron or medyator was there founde in the worlde. Then this one thynge was of necessyte, that eyther we muste abyde loste for euer, or it behoueth that god shulde be made mã So hath our god almyghty had pyte & cõpassyon on vs by the great loue that he had towarde vs, & hath sent his only sone Jesu Chryst, as sayth Hie remie. I haue loued the in a perpetuall Charyte, therfore I haue drawen the hauynge mercy. He hath sent hym to thentent that by his deth which he had not deserued, he myght appease god, and sa tysfye hym for vs, as sayth saynt Paule. All is of god, which hath reconsyled vs to hym by Chryst Then is Chryste made oure medyatour bytwene god and man, and hath offered hym selfe an obla cyon for vs to his father: wherby he hathe recon cyled vs agayne and made our peace. And for by cause the deuyll dyd set his hande vpon Chryste to whom he had no ryght, he hath also lost his ryght whiche he had ouer vs. And so are we delyuered from the seruytude and subiectyon of the deuyll, & belonge vnto Chryste. And by that that the sone of god is now made man, he is also made our bro ther, and yf we be his brethren, we are also enhe rytoures with hym of the glorye of his father.

Rom. 3.

Hiere. 1

2. Cor. 5

As wryteth Saynt Paule vnto the Romaynes.

Roma.8 Yf we be chyldren, we are ayres with chryst. And we haue as moch and as great ryght to heuen as Jesus Chryst hym selfe. For Chryste is a sone of god (so are we) reserued that he is a sone naturall & was for euer without begynnyng the sone of god But we are the chyldē of god alonly by the goodnes & grace of god, whiche he hath done to vs, as
Epher.1. sayth saynt Paule. He hath predestynate vs in to an electyon of the chyldē of god. Then it is thus cōme to passe that we must beleue surely that we are the chyldren of god, & that god is our father.

Secondly thou shalt stedfastly beleue the worde of god (that is to say) that al that god hath sayd shal cōme to passe & be done without any fayle. As dyd
Gene.17 the faythfull Abraham, which when god had pro
and 22. mysed to hym (a thynge impossyble in all mannes reason) that he shulde haue a sone of his barayne wyfe Sara, of whom kynges of the people shulde aryse, & that in his seede all people shulde be blyssed (albeit that it was a thynge agaynste nature that a woman of .lxxxx. yeares olde shulde conceyue and beare a chylde) beleued vndoubtedly. And as the chylde was borne, god as farforth as coulde apere to mans iudgement, worckinge cleane contrary to his promyse cōmaundynge that he shuld slee hym and make sacrifyce of hym. Abraham albeit that all carnall wysdom wolde haue perswaded hym to haue dispayred in the promyse, neuer douted, was all redy to do it: beleuynge stedfastly that it shulde rather be possyble that his sone shulde ryse agayne fro death, then the worde & promyse of god shulde not be true. So stedfaste and so certayne must we stande to the worde of god. Yea and althoughe it were so, that all men, Angelles, and deuels wolde

perswade vs to the contrary. We must beleue sure lye that the worde of god is true, and that he wyll fulfyll all that he hath promysed. What thynge hath god promysed vs? He hath promysed vs euerlastynge lyfe, sayenge. Repent/ the kyngdom of heuen is at hande. And in another place. Who so euer shall beleue, and be baptysed shalbe saued. He hath also promised to vs remyssyon of all our synnes, as sayd S. Peter speakynge of Chryst to Cornelius the Centuryon. To hym (sayd he) gyueth all the prophettes wytnes, that through his name shall receyue remyssyon of synne all that beleue in hym (that is to say) that all they that with entyre courage forsake them self, and put al theyr trust in the grace & mercy of hym: shall haue remyssyon of all theyr synnes. Moreouer, he hath promysed vs that we shalbe the chyldren of god, as S. Johñ sayth. He hath gyuen to them power to be the chyldren of god, to thē that beleue in his name Actes. 10 Johñ. 1. All this muste we beleue stedfastlye, although we thynke it impossyble after our workes and synfull lyfe. We must also with a perfyte courage put all our trust in god, as dyd Abraham. For as S. paule wryteth. Abraham beleued god, & it was imputed to hym for ryghtuousnes. Then when with a perfyte courage we do so put all our trust in god, and in his promyses, it is impossyble that we should perysshe. For he hath promysed vs his lyfe euerlastynge. And for as moche as he is almyghtye, and may do all thynge, he may well holde to vs that he hath promysed. And in that that he is mercyfull & true he wyll holde to vs his promyse, yf we can beleue it stedfastly, and put all our truste in hym. For as (without our merytes) he hathe made vs Roma. 4

chyldren and heyres vpon the fonte of baptysme
so maye he lykewyse gyue to vs that thyng that
he hath promysed vs yf we can onely truste in hym
alwayt that we haue not deserued it by our workes
Therfore be not dyscomforte nor in despayracy-
on for thy synnes, though thou haste not dyser-
ued by good workes, that god hath made the his
heyre, for as S. Paule. By grace are ye saued
Epheſi. 2 through fayth, and that not of your selues. And
agayne. It is the gyfte of god and cõmeth not of
workes/lest any man shulde bost hym selfe. For
when we were yet synners, and before that we
haue done any good, ye whẽ we were yet his ene-
Roma. 8 mies he hathe not spared his owne sone but (to
make vs lykewyse his chyldren & heyres by hym)
hath delyuered hym vnto deathe/to make satys-
faction for oure synnes, to purchace vs pardon &
forgyuenes/ to make vs one as he is in Chryste/&
Johñ. 17 Chryst in hym, that also we in god/& that Chryst
myght be in vs/that the worlde may knowe that
he hathe loued vs as he hathe loued Chryste/that
there as he is, we may be with hym. that we may
se his glorye whiche he hath gyuen hym bycause
he loued hym before the world wegan. Here mayst
thou se (yf thou canst byleue it) that it is god that
iustifyeth, who is it then that shal condẽpne who
shall laye any sinne to the charge of goddes electe
Roma. 8 syth Chryst is deade for our synnes & ryse agayne
for oure iustificatyon whiche also sytteth at the
ryght hande of god the father and prayeth for vs
Beholde what a feruente occasyon god hath gy-
uen the loue hym/whẽ thou were yet his enemye
wherfore let no trybulacyon/anguysshe pfecucy-
on, fere, imprisonmẽt/hũgre/nekednes, nor swerd

seperat vs from the loue of god, wherfore yf any
wolde discomforte vs (be he aungell or deuyll) let
vs not byleue hym for the promyses of god mayo
not be destroyed. If thou cause surely, and sted-
fastly byleue in god, he wyll holde his promyse.
He hath swore to vs, to thentent we shulde by-
leue hym. But yf thou bileue hym not & yf by thy
synnes thou cõmeste in despeyre, god abideth sted
faste in his promyse, but yf thou holdeste not thy
kayth, as kayth. S. Paule to Tymothe. I kayth- 2. Ti. 2.
full worde. For yf we be deed with hym, we shall
lyue lykewyse with hym. For god hathe bounde
hym selfe to vs, and for byeause of his promyse,
he oweth vnto vs Heuen, in case that we byleue
hym. But yf we byleue hym not, he oweth to vs
nothynge. Rede all the Euaungelystes thrughe
and ye shall not fynde that our lorde Jesu Chryst
hath so moche exhorted vs to any thynge as vnto
kayth, nor that he hathe so moch hated and repro
ued any thing in his disciples as incredulyte. As
it is wryten in. S. Mathew in the. xiiii. Chapitur
that when S. Peter went on the water and dou-
ted. O thou of lytell kayth (sayde Jesus) why dy-
dest thou doubt. Also to the paralytyque, that is
to saye a mã sycke of the Palsey/byleue sone thy
synnes are forgyuen the. And to the woman la-
bourynge of a bloudy flyxe. Byleue doughter thy Mat. 9.
synnes are forgyuen the. And vnto the father of
the possessed in. ix. of Marke/yf thou couldest by-
leue all thynges are possyble vnto hym that byle-
ueth, and vnto thapostles whiche coulde not cast
out the deuyll from the same possessed. O gene-
racyon without kayth, howe lõge shall I be with
you. Herby mayste thou lyghtly knowe howe

many tymes oure lorde Chryste hathe reproued his dyscyples of theyr infydelyte. And Moyses coulde not bryngе the people of Israell in to the lande of promyssyon, bycause he gaue not the glorye to god, and that he began to doute of god to thentent that herby we myght know that alonely one stedfaste fayth and truste in god maye bryng vs vnto the lande of promyssyō of the kyngdome of heuen, as it is wryten in Deuter, where the prophet Moyses sayth vnto the people of Israell. Thou shalte not entre in to the lande of promyssyon bycause of thyne vnryghtwysenes & the iniquite of thyne herte, but bycause that god wyl fulfyll his worde whiche he hathe promysed by othe made vnto thy fathers Abraham, Isaac & Jacob And therfore it is called the lande of promyssyon for that we be saued that commeth not thrught good workes, but that oure god hath promysed. And we muste stedfastly & without doubte beleue that god wyll gyue power vnto his wordes, as farforthe as with a parfayte courage we byleue in hym. For god hathe bounde hym selfe to vs, & promysed vs that he wyl gyue vs the euerlastyng lyfe. For he desyreth nothynge but our helthe, and he byddeth vs that we shall praye vnto hym, for he wyll here vs gracyously, as he promyseth vs in the gospell, sayenge. And what soeuer ye aske in my name that wyll I do. And he is redy at all houres to forgyue vs oure synnes when we haue repentaunce. As sayethe the prophet Ezechiell. Yf the wycked tourne hym selfe from his synfull lyfe to ryghtwysnes, he shall lyue and not dye, & I wyll no more haue remēbraūce of the iniquite that he hath done. As sayut Paule vnto the Ro-

Johñ 14

Ezech 18

mayns. All they that byleue and trust in hym shal not be shamed. And Johel the prophet, as reciteth Saynt Paule. All they that shall calle on the name of god shalbe saued. That is to saye (they that by a stedfast fayth abyde vpon god as dyd the good thefe that was crucyfyed with Chryste whiche when he with a stedfaste byleue had called vpō Chryste was answered, this daye shalte thou be with me in paradyse. And as dyd Mary Magdaleyne, to whome it was lykewyse sayde. thy fayth hath saued the, go thou in peace) shalbe saued. Thyrdly we muste also belyue that god desyreth none other thynge but oure helthe, & therfore what soeuer thynge happen to vs here, be we in helthe or in dysease, ryche or poore, honoured or dyspysed, noble or vnnoble, alyue or deade, we shall alwayes be content what thynge soeuer god sende knowynge certeynly that nothynge cometh without the wyll and sufferaunce of god, for yf it so be that one lefe falleth not from the tre and that a sparowe or a flye descende not on the erth without the wyl of your father. Howe moch more cometh there nothynge to vs without the wyll & sufferaunce of god. As wryteth S. Math. where oure lorde sayeth. Are not two sparowes solde for a peny, and none of them dothe lyght on the grounde without youre father. Then what soeuer thynge god sende vs, let vs receyue it yeldynge to hym thankes with good herte as dyd Abraham whiche forsoke his coūtrye and his lāde as it is wryten in the booke of Genesys where god sayde to Abraham, go out of thy countre and out of thy lynage, and go in to the lande that I wyll shewe the, whiche also was redy to kyll his

Mat. 10.

welbeloued sone Isaac. Nowe seynge we be the chyldren of Abraham/ & that we haue optayned helthe by the meane of the fayth of Abraham. As sayth our lorde in. S. Johñ, Yf ye be the chyldren of Abraham, do the workes of Abrahã. And therfore muste we bere all thynges pacyently / & with good wyll whiche god wyll that we shall suffre & bere. For yf ye know that they were not conuenable & profytable for vs, he wold let thẽ they shuld not come, derth/ warre pestylẽce, pouerty /malady, aduersyte, persecucyon, dysconforte for oure chyldren, losse of oure tẽporall goodes, fynally the very deth. For as s. Paule sayth, whether we lyue or dye, we are alwayes the lordes. And therfore the Chrysten shall not be troubled for none suche thynges, but shalbe rather ioyfull as were thappostles whome god had made worthy to suffre any thynge for his loue. For it is a sure token that thou arte the chylde of god yf thou haue pacyenence for it is wryten by. S. Luke in thactes / that thapposteles were ioyfull that they were reputed worthy to suffre dishonour before the worlde for the loue of god. And god hath promysed nothyngels to his disciples in this worlde but payne & trybulation as Chryst sayth in. S. Jo. Ye shal wepe & lament, & the worlde shal reioyse, and agayne in the worlde ye shall haue trybulacyon, but be of good chere, for I haue ouercome the worlde.

Rom. 14

Actes. 5.

Johñ. 16

And there is not a more certayn sygne a man shall be dampned, then when he leadeth here an euyll lyfe, and hathe alwayes prosperyte, for this prosperyte shalbe his paradyse. On the contrary parte there is not a more certayne sygne of euerlastynge helth/then when a man lyueth instly and

hathe alway an aduersyte, for that is it that god sendeth vs for our synnes and our purgatorye, or so to make open his glorye in our pacyence. And therfore shall the Chrysten alwayes more reioyse when he suffreth aduersyte and trybulacyon then when all thynge cōmeth prosperously vnto hym. For prosperyte in an yll lyfe sygnyfyeth cōmonly that god hath reproued the person, and it maketh hym to forget god, but aduersyte sygnyfyeth commonly that god loueth the person, and the persone is warned by trybulacyon and sufferaunce to call vpon god for succour. For as sayth saynt Paule. Hym that god loueth hym doth he chastyse, and he scourgeth euerye Chylde that he receyueth. Hebre.12

For what is the Chylde that the father dothe not chastyse? And yf ye be out of the dyscyplyne and chastysment of the whiche all the chyldren of god haue ben partakers, ye are then bastardes and not sones. And in the Apocalipsis, speaketh god and sayth. As many as I loue I rebuke and chastyse. Apoca. 3.

Also Salomon sayth. Them that the lorde god loueth he rebuketh. Therfore let none be sory whē tribulacyon, malydy, pestylence, or also the death it selfe cōmeth. But let hym alwayes accorde his wyll to the wyll of god, & suffer pacyently & ioyfully knowyng for trueth that it is al the wyl of god our ryght good Father: and let hym thanke hym that it hath pleased hym to make hym worthy to suffer any maner of trybulacyon for his sake, as dyd Job & Thobias, & many other. For without doute god knoweth what thynge is helthe for vs. And he that murmureth & grudgeth agaynste god in tribulacyō is not a chrysten: for he beleueth not that god gouerneth & entreateth him for his helth Proue.3

But what are we, ought els then erth in the hand
Roma. 9 of a potter? As sayth S. paule. O man what art
thou that thus wast murmure agaynst god? May
the pot say to hym that made hym, why hast thou
made me on this fashyon? Nay. And as the potter
may make suche a potte as he wyll of the earth, so
are we in the handes of god: we must be contente
with all that god wyll do with vs, for we are his
Rom. 14 wethers we lyue or dye, sayth saynt Paule. For
this cause he that with a stedfaste fayth suffereth
and endureth pacyently all thynges and all tryb
lacyons is a Chrysten. And this is the fayth and
the stedfast stone vpon the which the chrystente is
founded. For in this dynge we beleue and trust
stedfastly that god is our father, and that he wyll
not forsake vs, albeit that nowe he doth chastyse
vs here. For as I haue sayd, there can be no more
certayne sygne that god loueth vs, then when sor
rowe and trybulacyon happeneth vnto vs, for all
the scryptures of the newe Testamente prompte
vs here nothynge but sorowe and sufferaunce.

☞ Of the most certayne way, to come to
Saluacyon. The v. Chapiter.

THus must euery chrysten know that none
syns the tyme of Adam to this day hath
deserued Euerlastynge Lyfe by his good
workes. And that none by his good wor
Hebre. 7 kes shal deserue it. As wryteth S. Paule. The lawe
hath brought nothynge to perfeccyon. Wherfore
all they be arre that thynke that then they shall be
sauedwhē they haue done many good workes: for
good workes make no man certayn that he shalbe
saued And lykewyse al they that thynke that they
shall be dampned when they haue done no good.

And he that hath done no good is not certain that he shal be dampned. The workes can gyue no maner of certayne. For the Phariſey that had done moche good whiche loked for greate rewarde of god, was reproued & diſpiſed. As wryteth S. Luk. where the phariſey thanked god that he was not as the other were, extorcyoners, vniuſte, aduouterers, nor as the Publycā was, and boſted hym ſelfe of his godd workes. And the publycan had done no good & cōfeſſed mekely his ſinnes, was receyued of god vnto grace, for this cauſe to thentente that euery mā maye knowe that god hathe no nede of our godd workes for to ſaue vs withall. I wyll declare here fyrſte howe we are iuſtyfyed & opteyne helthe. Fyrſte we muſte knowe that by ourygynall ſynne we were made ſubiectes & ſeruauntes vnto the deuyll, & none in the worlde mought helpe vs, for all mākynde was dettoures vnto god. And that worſe was we dyd not knowlege our myſery nor aſke ſocour of god. Thē whē there was no cōforte nor meane to helpe vs and to delyuer vs agayne from the ſubiectyon of the deuyl. Our god almyghtye by his greate mercye and goodnes of hym ſelfe hath wyllyngly ſuffred that onelye begōttē ſone Jeſu Chryſt was made mortall man for vs to thentent that by his death (whiche he hathe not deſerued) he myght bye vs agayne & delyuer vs frō eternall death whereunto we were al ſubiectes As. S. Paule. Yf it be ſo that by the ſynne of one man (that is to ſaye of Adam) deathe hathe reygned vpon manye, moche more the grace of god, & the gyfte of grace of one man Jeſu Chryſte aboundeth vpon many. And to the Ephe. Bleſſed be God Father of our Lorde Jeſu

Luke. 18.

Roma. 5

Ephe. 1.

Chryſt whiche hathe dyſſed vs with a ſpirytuall
knedicyō by his ſone Chryſt. Thus is this grace
cōme hoolly to vs fro god of his goodnes & not by
our meryt or good workes: for we dyd not know
ledge our bondage & ſubiectyon nor dyd not ones
deſyre to be delyuered fro our myſery. Then for as
moche as the deuyll dyd ſet hande on Chryſte, to
whome he had no ryght, for bycauſe he had not
ſynned, Chryſt hath gotten ryght on vs agaynſte
the deuyll & hath made vs fre & delyuered vs & we
are made his heyres and all his glory is oures, as
S. Paule largely declareth in all his pyſtles. This
hath god gyuen vs without our deſerupnge & we
nede not to labour for theſe thynges, for we haue
Johñ. 1. all this all redy. As ſayth S. Johñ. Beholde what
loue the father hath ſhewed on vs, that we ſhulde
be called the chyldrē of god. And in the ſame Cha.
Derely beloued, are not we the chyldren of God.
This helth hath god gyuen vs wyllyngly by his
ſone Jeſu chryſt. For Jeſus chryſt is wcome man
to ſatiſfy to his father for vs & to make our peace
Rom. 3. with his father. As wryteth S. paule. We are iuſti
fyed freely by the grace of god, & by the redempcyō
of Jeſu Chryſt. So is chryſt made our mediatour
& a peace maker bytwene god the Father & man.
Hebre. 7 As wryteth S. paule. He may make them ſafe for
euer that cōme vnto god by hym, he is alwaye ly-
uynge for to praye for vs. Suche a hygh preeſt it
becōmeth vs to haue which is holy, harmles, vnde
fyled, ſeperate fro ſynners, and made hygher then
heuens. And by his deathe it is graunted vs that
we are chryſten and chyldren of god. As wryteth
Gala. 3. Saynt Paule. Ye are all the chyldren of god by
the fayth which is in Jeſu Chryſt. And ſo moche

as Jesus Chryst is made man, he is also made our
brother. And seynge we are his brethren, we are
also heyres of his glorye whiche he hath with his
father. As wryteth saynt Paule. Whiche hathe Rom. 8.
not spared his owne sone, but hathe gyuen hym
for vs all: howe shall he not also gyue vnto vs all
thynges with hym. We are then sure that all
that is Jesus Chrystes is oures yf we can beleue
it. Some man myght demaunde. Hathe god the
father wyllyngly gyuen vs all this? hath none de-
serued it? None truely. None hath deserued it.
None by his deseruynge or good workes hath en-
duced god to do this. But he hath done it of hym
selfe and by his great mercy/ as wryteth the Pro-
phet Hieremye. In a perpetuall Charyte I haue Hiere. 3.
loued the, and therfore haue I hadde compassyon
on the, and haue taken the to mercy. And Jesus
Chryste sayth in the gospell of saynt Johñ.
God hath so loued the worlde that he hath gyuen Johñ. 3.
his onely Sone, to the entent that whosoeuer be-
leueth in hym shulde not perysche, but haue euer-
lastynge lyfe. As wryteth saynt Paule. Yf a lawe
had ben gyuen whiche myght haue iustyfyed, the Gala. 3.
iustyce shulde haue ben truely of the lawe. But the
Scrypture hathe concluded all vnder synne, to the
entent that the promyse shulde be gyuen vnto the
beleuers by fayth. And to the Romayns. Yf god Roma. 7
be for vs, who is he that may be agaynste vs? As
though he wold say, none. For we haue receyued
all thynge of god with his sone Jesus Chryste.
But what thynge haue we receyued? this libertye
fro the subiectyon of the deuyll, that is remyssyon
of all oure synnes, that is the Joye and glorye of
the euerlastynge lyfe. And this hathe God gyuen

Hebre.9. to vs by his sone, as sayth s. Paule. The bloude of chryst which by the holy ghost hath offred him selfe without spot to god, hath clensed our conscyences fro mortall workes for to serue vnto the lyuynge god. And therfore we haue no nede to labor by our good workes to get euerlastynge lyfe, for we haue that all redy, we are all iustyfyed, we are the chyldren of god. God hath gyuen vs all this of him selfe without any of our deseruyng. Some man wyl say. I wyll also do somwhat to thentent that I may be so mothe the more certayne to be saued. All they that say so, and all they that thynke that theyr good workes helpe any thyng or profyt for to get the gyfte of saluacyon, they blaspheme agaynst god & robbe god of his honour & speake agaynst the myght & goodnes of god, as wryteth s. paule. Yf ye be circumcysed Chryst shall nothynge profyt you: that is to say. Yf ye put any truste in the lawe, or in any workes, Chryst shall not helpe you. And in the same Chapit. Who socuer wyl be iustyfyed by the lawe is fallen out of the grace of god how may the wordes be more clere? wherfore all they do blaspheme agaynst the deuyne puyssãce that wyll any maner away deserue by theyr good workes. For this cause we must do our good workes, alwayes by loue to the profyt of our neyghbour & not for the necessyte of our healthe. For by Jesu Chryst are we made sure of the euerlastynge lyfe, as is before sayd. They that by theyr workes wyll satysfye to god, are agaynst god, as though god were not puyssaunt ynough of him selfe without the helpe of our workes for to perdõ vs of our synnes, & as thoughe the passyon of Chryste were not vertuous ynough without oure deseruynges

Gala.5.

for to helpe vs to com to heuen. Therfor (say I) we must alonely trust in the grace of god, & not in our workes, or elles Christ shall nothynge profyt vs.

☞ How that by the onely grace of god, and by nothynge elles we are saued. The vi. Chapit.

NOwe myght some man saye, I knowe well that god is myghty ynough to saue me without my workes / but I can not tell whether he wyl do it, yf it be not that I lyue therwith al ryghtuously, praduenture my good workes shall enduce hym to make me ryghtuous & so to saue me, or elles he wolde not do it. All they that so say or thynke (as I haue sayde before blaspheme agaynste the goodnesse of god) as though god were not of hym selfe mercyfull and good ynough, except he were fyrst stryed to mercy our workes. Notwithstandynge that saint paule sayth: that the promyse was not made to Abrahã by the lawe. but by the iustyce of the fayth. And saynge also that of his ꝓper nature he is nothyng elles but goodnes and mercy, as he hath alwayes taught and shewed when he was teachyng in the worlde. For he hath neuer dyspysed nor lefte none dyscomforted of any thynge that any hath requyred of hym, but onely suche as wolde not beleue. Roma. 4

☞ Therfore thou muste knowe at ones for all, that by the onely grace of god we are saued. And god wyll not that thou putte thy good workes or thy iustyce with his, pretendynge to helpe hym by thy workes, for he wyll do it alone and wyll haue no maner of helpe. For he hath no nede of the counsell, nor of the dede, nor of the workes, nor of the iustyce of any other. For s. Paule sayth. By grace are ye saued through fayth, and that not of youre Ephes. 2

lelues, for it is the gyfte of God and cometh not of workes, leaste any man shulde boste hym selfe. Howe were it possyble to speake more playnely.

Roma. 5 And to the Ro. Beynge iustifyed by fayth we are at peace with god. And. S. Johñ sayth. He is the

1. Joñ. 1. recõcylyacyõ for our synes. The deathe of Jesu Chryste & his iustice are vertuous ynough for to take awaye all the synnes of the worlde. Nowe myght one demaũde/why wyll god iustyfye vs & so saue vs of hym selfe? God dothe it to thentent that he make his goodnes & mercye more clere to vs, & more opẽ/as wryteth. S. Paule to the ephe. God that is ryche in mercy through the great loue wherwith he loued vs euẽ whẽ we were dead by synne, hath quyckened vs with chryste / by whose grace ye be saued/& with hym hath reysed vs vp/ and with hym hathe made vs syttе in heuenly thynges throughe Chryst for to shewe in tyme to come the exceding ryches of his grace in kyndnes toward vs through Jesu Chryste. Here seest thou by these wordes the cause why god wyll do it alone, for yf god shulde iustyfye vs and shulde not do it by his goodnes/but our workes had deserued it/& so shulde we not nede to thanke god therfore/but mought ascrybe it to our selfes, & to our workes. But sayntt Paule & al the prophetes do teache vs, that we are iustyfyed & haue goten helth, by the onely grace of god, & not by oure deserupnges/for we haue none. And as god wyll that we do not thanke/laude, or loue other then onely hym. Also lykewyse wyll he not / that we serche els where or of any other helth/but of hym onely. For god wyl be our helth & our saueour alone/& he wyl not that we serch els where cõforte

but in hym and of hym, and not in oure selfe, nor in our good workes. And for this cause wryteth saynt Paule to Tytus. But after that the kyndnes & loue of our sauyour appered to man, not of the dedes of ryghtuousnesse whiche we haue wrought but of his mercy, he hath saued vs by fountayne of the newe byrth, and with the renewynge of the holy ghoste, whiche shedde ouer vs aboudantly, through Jesu chryste our sauyoure. And therfore who soeuer thynke to haue deserued the kyngdome of heuen by his ryghtuous lyfe, he robbeth god of his goodnes, for god hath frely iustyfyed vs of hym selfe, and our lorde him selfe hath sayde in the gospell of saynte Johñ. None maye come to me excepte my father that sent me drawe hym. And in a nother place / without me ye cā do nothynge & god spake by the prophet Osee. O Israel thy ꝑdycyon cometh of thy selfe, alonely of me cometh thy helpe S. Paule to the Rom. The euerlastynge lyfe is not his that wyl or that renneth after it, but it is in the hādes and wyll of god, to gyue it to whome he wyll by his mercy. Therfore arre all they that thynke that god oweth to them the euerlastynge lyfe, or that they haue deserued it when they haue done many good workes/for that thynge that god onely gyueth to whome he wyll, that wold they take from hym and plucke it out of his handes & they yelde no thankes to god/as dyd saynte Paule to the Collossyans sayenge. We gyue thankes vnto god the father whiche hathe made vs mete for to be partakers of the enherytaunce of sayntes in lyght, whiche hathe delyuered vs from the power of darknes, and hath trāslated vs into the

Titū. 3.
Johñ. 6.
Johñ. 15
Osee 14.
Roma. 8
Collos. 1

kyngdome of his dere sone, in whome we haue re
dempcyō through his bloude/that is to saye. for-
gyuenes of synnes. Suche people get least of all,
and ar many tymes reprobate and forsakē of god
Luke 18. As the Pharisey whiche rehersed vnto god his
good workes, as though he had not knowē them
But yf thou wylte haue the kyngdome of heuen.
I counseyle the that thou truste nothynge in thy
good workes, but that thou be exercysynge thy
selfe after thy power in dedes of charyte and mer
cye to the Christen brother. So as our lorde te-
cheth in the gospel saynge, when ye haue done all
Luke. 17 that to you is cōmaūded, yet say ye are vnprofy-
table seruaūtes Such hūble opiniō & felyng must
a christē haue yf he wyl be saued. For (as S. Peter
1. Pet. 5. sayth) God resysteth alwayes the proude, but to
humble he gyueth grace, for god loueth moche
more a synner whiche hūbleth hym selfe afkynge
mercy, thē one that thynketh that he is holy and
that he hathe done many good workes exaltynge
hym selfe in them, & thynketh that god oweth to
hym the kyngdom of heuen, byeause of good wor
kes. For (as I haue sayde) god wyl saue none for
his good workes, but he wyll saue vs all by his
mercy to thentent that we shulde thanke hym for
it, and to thentent that to hym alone & to his na-
me maye be gyuen all glorye prayse & grace & that
Rom. 3. all the worlde may prayse & exalte the goodnesse &
mercy of hym alone. For saynt Paule sayth that
the ryghtuousnesse that cōmeth of god, is decla-
red without the fulfyllyng of the lawe, & for this
cause wolde god suffre none to come in to euerla-
stynge lyfe before the cōmynge of Jesus Christe
neyther Abraham, Isaac/nor Dauid. For as. S.

Paule sayth (they all haue synned and lacke the prayse that is the value before god, and this he wolde also to the entent that bothe they and we shulde also knowe that all they that haue optayned or shall obtayne helth, haue & shall optayne it by the death of Jesus Christ, & not by their rygh tuousnesse or workes, for yf any myght haue ben saued by his workes/Abraham and Dauid had come to heuen before the cõmynge of Jesu christ But god wolde not to the entent that we shulde know that al our helth lyeth in the death of Jesu Christ, whiche by his mercy he hath suffred for vs, There is none other waye for to come to euerlastyng lyfe, but by Jesu Christ crucyfyed for vs And therfore we muste put all oure truste in god alone, we shall take all oure cõforte of god onely callynge vpõ his mercy in this maner. O our lord god almyghty, I poore synner cõfesse before thy dyuyne puyssaunce, that by my synnes I haue deserued the euerlastynge death of hel by thy greate iustice. But alwayes I take hope & cõforte in thy godly promyse wherby thou saydest in thy gospel. He that byleueth in the sone of god shall haue euerlastyng lyfe, for this cause I poore synner come towarde the dere Lorde Jesu Christ whiche arte the onely foũtayne of mercy/not trustynge in my good workes (whiche be but stynking before the) nor in any worldely thynge but onely in the alone for thou alone arte the way/the trewth & the lyfe & I praye the that to me poore synner thou wylte do thy grace & mercy. Amẽ. So shall the Christẽ hũble hym selfe & vnderstande hym selfe & of his good workes, for as sayth Esai, all our iustyce is as it were the clothe of a woman sufferynge

Roma. 3

Johñ. 3.

Esai 7.

the floures. God hathe saued none by his owne
wozkes, but onely by his dyuyne grace & mercy/
Epheſi. 2 as ſ Paule ſayth. Ye are ſaued by grace thzugh
fayth, & that not of pour ſelf And yf it be by grace
Rom. 11. ſayth S. Paule/then is it not by the deſeruynge
of wo.kes, foz then were grace no grace. Hereby
thou mayſte pzepue that god wyll that our heith
come of his grace & mercy & not of our deſeruiges
Foz yf any man deſerue heuen by his wozkes thē
is it no grace oz gyfte of god, but it is det & wa-
ges. And then god of hym ſelfe gyueth it not to
vs. but we get it as ſeruauntes that ſerue foz wa
ges. And that can be by no meanes, foz as ſayut
Paule teacheth vs in many places that we be iu-
ſtyfyed & haue optayned heith by the grace of god
and not by our good wozkes, but by our faythe,
foz it is a gyfte of god & not heyzes oz wages foz
labour, to thētent that we ſhulde not eſteme that
we had ſaued our ſelfes, foz ſayut Paule ſaythe
Epheſi. 1 When we were ded by ſyn, he quyckned vs with
Chzyſt, wherfoze we ſhal not glozify in our ſelues
but in god alone, foz God wyll not that we ſeche
hym as ſeruaūtes. But he wyll that we ſhal loue
hym as chyldzē theyz father, & that we ſerue hym
by loue without deſiryng any thyng but to pleaſe
hym, foz he hym ſelfe hath ſaid vnto his apoſtels
Johñ. 15. I cal you not nowe ſeruaūtes but frendes. And
Chzyſte hath ſayde by the pzophet to his heuenly
father. I wyll ſhewe thy name to my bzetherne.
Pſal. 21. And agayne to his apoſtels. Call ye no mā father
Mat. 23. vpon the erthe, foz ye haue one father in heuen
And therfoze hath Jeſu Chzyſte not lerned vs to
Mat. 9. praye, Our lozde whiche arte in heuen, but oure
Rom. 8. father foz we be his chyldzen/& yf we be chyldzen

of god we be his heyres/ as sayth saynte Paule
☞ To whome the grace of god is gyuen.

The vii. Chapytre.

One myght axe, is this grace of god gyuē to euery body. Nay put it is gyuen to all them that byleue in Jesu Chryst in such maner as we haue before declared and shall declare more playnely, they are the chyldren of god as wryteth saynt Johñ in the gospel sayng Unto as many as receyued hym gaue he power to be the sones of god, in that they byleued in his name. As sayth saynt Paule. He that cōmeth to god muste byleue that he is god, and that he is a rewarder of them that seke hym. Therfore we haue sayde that all the newe Testament dothe teache vs pryncipally none other thyng but fayth and truste in Jesu Chryst. And therfore the fayth is the foūdacyon of Chrystendom. For this cause yf thou wylte that the passion and grace of chryst be to the socoure, and profyte: it behoueth that thou byleue stedfastly without any maner waueryngе, to thentent that thou knowe that it is all grace and not deseruynge, and that the wordes and promyses of god be very certayne and true. For god hath called vs chyldren, as S. Paule sayth. Bycause that ye are sones god hath sente the spryte of his sone in to our hertes cryeng Abba father. Then arte thou nowe no seruaunt but a sone, and yf thou be a sone then arte thou also heyre of god by Chryste, and so be we delyuered from oure synnnes and from the bondage of the deuyll and made heyres of the kyngdome of heuē by the benefyte of Jesu Chryste.

Johñ. 1.

Hebre 12

Gala. 4.

He byleueth in god that putteth all his truste

and hope in god, and in the iustyce of god, lyuyng after his power accordyng to the rule of charyte hauyng no maner of hope nor truste in the world in his good workes or good lyfe, but alonely in the goodnes of god, & the merytes of Jesu chryste byleuynge certaynly that god wyl holde to hym that he hathe promysed remyssyon of his synnes, and certayne of euerlastynge lyfe. He that dothe so is a true Chrysten and byleueth stedfastly that the wordes of god muste nedes be true. Notwithstandyng that accordyng to his workes he thynketh it a thynge impossyble. Neuertheles he byleueth that he shalbe saued without deseruynge of any good workes, rather then the wordes of god & all thinges that they do promyse shulde not come to passe, as wryteth. S. Paule of Abraham whiche byleued rather that his wyfe which was barayne & out of the age of generacion shuld conceyue a chylde, rather then the promyse of god shulde not be fulfylled. And by this fayth he was Abraham reputed iuste before god, and not by his good workes. So it behoueth that euery chrysten do, allbeit that it seme to hym impossyble to be saued bycause he hath done no good/he shall neuertheles stycke stedfastly to the goodnesse & mercy of god and to his worde /in suche maner that he doubte not in nothynge. For Chryste sayth in. S. Luke. Heuen and erth shall passe, but my worde shall neuer passe. Of this fayth wryteth. S. Paule vnto the Romayns. Who soeuer shall call on the name of the lorde god shalbe saued. He therfore that calleth vpon hym on whome he byleueth not that may helpe hym, loseth but his labour. Therfore thou muste fyrste byleue in hym. And then yͤ

Luke. 21.

Rom. 10

thou call vpō hym with ſuch a fayth as we haue
ſpoken of thou ſhalte be ſaued. Of this fayth ſpe
keth alſo the prophet Eſaie, as recyteth vnto vs
ſaynt Paule the electe veſſell of god in the fore- Rom. 10.
ſayde chap. All that byleue in hym ſhall not be a
ſhamed. And agayne, yf thou confeſſe with thy
mouth that Jeſus is the lorde, & that thou byleue
with a perfyte herte that god hath reyſed Chryſte
frō death thou ſhalte be ſaued And the worde that
chryſte preached fyrſt as recyteth. c. Marke was. Marke 1
The tyme is full come, & the kyngdome of god is
euē at hande, repent & byleue the goſpell, Of this
fayth wryteth. S. Johñ, & they be the wordes of
chryſt to Nicodem⁹. As Moyſes lyfte vp the ſer- Johñ. 3.
pent in the wyldernes, euē ſo muſt the ſone of mā
be lyfte vp that no man that byleueth in hym pe-
ryſche but haue euerlaſtyng lyfe. God ſo loued the
worlde that he gaue his onely ſone for the entent
that none that byleue in hym ſhulde peryſhe, but
ſhulde haue euerlaſtynge lyfe. And a lytell after he
that beleueth in hym, ſhal not be condempned, and
agayn in the ſame Chap. He that beleueth on the
ſone hath euerlaſtynge lyfe, & he that beleueth not
the ſone, ſhall not ſe lyfe: but the wrath of god a-
bydeth vpon hym. By all theſe Scrypture here
mayſt thou ſe that we all are the chyldren of God
alonely thrōughe fayth, & this had god leuer pro-
myſe vnto vs bycauſe of our fayth, then bycauſe
of our good workes, to thentent that we ſhulde be
ſo moche the more certayne of our helth. And ther
fore ſayth c. paule. By fayth is the enheryſtaunce Roma. 4
gyuē, that it myght cōme of grace that the pmyſe
be ſure and ſtedfaſt to all the ſeede: for yf god had
ſayde who ſoeuer wyll do ſuche or ſuche workes,

shall be saued: we shulde euer haue ben incertayne whether we shulde haue ben saued or not, for we shulde neuer haue knowen whether we had done good ynoughe to haue deserued the lyfe eternall. But nowe god hath promysed it to vs bycause of our fayethe, by his fauour: not by oure workes, to thentent that we are the more sure therof: for let vs beleue stedfastly: we may knowe for certayne that we are the chyldrē of god. Not that we haue deserued it, but bycause that he hath promysed it. And it muste nedes be, that the worde of God is true. For this cause yf we haue perfyte truste in god, and beleue perfytely in hym, we shall be sure that we shall be saued. It was suche a fayth that
2. Ti. 1. saynt Paule had when he sayd. I know and am sure that he to whom I haue committed and gyuen my gage to kepe it for me tyll that daye. And
2. Ti. 4. agayne. I haue fought a good batayle, I haue fulfylled my course, and haue kepte the fayethe. From henceforth is layde vp for me a crowne of ryghtuousnes whiche the lorde that is a ryghtuous Judge shall gyue me at that day. Not vnto me oneiye, but vnto all them whiche loue his co-
1 Johñ. 3 mynge. And sayne Johñ sayth. Verely beloued nowe are we the sones of god, and yet it hath not appered what we shall be. we know that when he shall appere we shalbe lyke hym, for we shal se him as he is. This fayth had also S. Martyn at the houre of his death when he sayd to the deuyl, why art thou here thou bloudy beest: thou hast nought in me, the seede of Abraham shall receyue me. This suerty had lykewyse sayne Ambrose, when one asked hym yf he feared not the death: he answered. Why shulde I feare? seynge we haue one

so good a lorde. For this cause muste we loue the
death/and more desyre to dye and to be with god
as dyd sayne Paule, then to feare the deathe, for
Jesus Chryste is dede for vs, to thentent that we Phyl.i.
shulde not feare to dye. And he hathe slayne the
deathe and hath destroyed the strength of deathe
as wryteth sayne Paule sayeng. O death where 1.Cor.3.
is thy victorie, it is swaloed & brought to nought
by victorye. And to the Philyppyans. Chryst is Phyl.i.
my lyfe, and death is to me aduauntage.

¶ Howe that faith bryngeth Charyte, & cha-
ryte good workes, the. viii. chaptre.

NOwe myght one aske / when I beleue
certaynly that I am the chylde of God
and that Jesu Chryste hathe satysfyed
for me to his heuenly Father/as sayth
sayne Paule. Whiche hathe gyuen hym selfe a 1. Ti. 2.
pryce & raunsome for al men. The whē whē I beleue,
uede I not to do nothynge. Nede I not to do no
good? shall I not then kepe the commaūdemētes
of God? Herken what S. Paule answereth. The Gala. 5.
fayth (sayth he) worketh by loue. Then whē thou
thus beleuest without doutynge that is to saye
thou arte the sone of god & that god hath so made
the great & ryche/thou shalte thynke thus in thy
selfe. Beholde, now God hath made me his chyld
enheryteure of his Glorye and brother of Jesus
Chryste hathe gyuen me perdon of all my synnes,
and I shal shortely be with hym in the euerlastyng
lyfe which he hath gyuen me without deserynge
it. What thynge shall I do agayn to god by loue
and kyndnes for al this that he hath gyuē to me?
Is wryteth the Prophet Dauid. What shall I Psal.115
yelde to god agayn for al that he hath gyuē to me

When a person speaketh thus in hym selfe consyderynge & beholdynge the great goodnes & mercy of god, then cōmeth & encreaseth the loue of god in hym by the fayth, bycause that he beleueth sure lye that god hath thus made hym great & ryche. And after that the loue is thus entred & enchaufed in the herte of the person, that it maketh hym to suffer and beare althynges, & maketh hym to labboure to thynke & to do all that he thynketh wolde please god, without regardynge anye thynge but the loue of god. As sayth S. Paule. Loue suffereth
1. Cor. 13 althynges, loue dothe nothynge in vayne. And he that hath such a loue toward god, all that he doth is agreable to god, yea whē he gyueth but a drop of water for goddes sake. As wryteth S. Mathew. For loue in god can not syn, al that he doth is wel done. For the holyghost that hath put this charite in vs can do no yll. And yf of aduenture by suche a good intent one dyd any euyll by errour, this yll shulde be perdoned incontinent & reputed of god, by the good entent & loue that he hath towardes god
Mat. 6. For Chryst sayth in the gospell. Yf thyn eye (that is to say thy intencyon) be symple & applyenge to good, all thy body that is to say all thy operacyon shalbe lyghtned & good. As wryteth saynt Paule.
Rom. 8. We knowe that to them that loue god althynges worke for the beste. All they that are constante in this fayth & charyte are the chyldren of God, and please god. As wytnesseth S. Peter in the Actes. Of a trueth I perceyue that god is not perceyal, but in all people he that feareth hym & worketh ryghtuoulnes is accepted with hym. For god nedeth not our workes when he thus hath our hertes, al be it that suche a loue can not be ydle. This loue

cometh to vs(as I haue sayde) by faythe, when the person byleueth suerly that he is the chylde of god. It nedeth not that such a persō be cōstreyned to do good workes by any cōmaundementes. For the loue of god dwellynge in hym can not be ydell For loue(sayth saynt Paule) suffereth longe & is courtyes/loue enuyeth not, loue swelleth not, dea leth not dyshonestly, seketh not her owne / is not 1.Cor.13
prouoked to angre, thynketh not euyll, reioyseth not in iniquyte, but reioyseth in the truth, suffreth all thynges, byleueth all thīges, hopeth al thinges Such a loue or charyte bryngeth a psone to good workes, & not good workes a persone to suche a loue, or to such a faythe and truste in god. These workes sprynge out of fayth & not fayth out of these workes. For fayth bryngeth loue and loue bryngeth good workes. Lyke as though there were a ryche man without chyldren or heyres which might take a poore begger out of the strete & make hym his heyre of goodes. This poore mā beynge thus made great & ryche, yf he wolde be thankefull(as it becōmeth hym to be)shuld serue his lorde or mayster(which had thus exalted him & made hym ryche)truely & with greate loue/ye and yf he ones myght know the wyll of his mayster, he wold not deferre the doyng there of tyl he were cōmaunded, but he wolde do all thynges by and by of his owne courage for the loue & charite that he hath towarde his mayster without commaundement. Beholde, this poore man exalted hath not deserued by his workes nor by his seruyce that this ryche man shulde so make hym his heyre, but the rych man hath made hym his heyre of his owne goodnes without that the poore man

had in any maner of wyse deserued it, & the ser-
uyce that this poore man doth afterwarde com-
meth of loue & kindnes/for he knoweth & beleueth
suerly that he is heyre of the goodes of his Lorde
before that he do any seruyce. And for bycause
that he byleueth that the ryche man wyll kepe
promyse with hym, he begynneth to loue hym by
the meane of this faythe. And so when he loueth
hym, he doth to hym wyllyngly & with good hert
all the seruyce that he can, & fulfylleth ioyfullye
his cõmaundementes & all by loue, and the more
labour & seruyce that he can do for his good may-
ster the more great pleasure he taketh. So it is
of a good Chrysten, for when he was yet enemye
of god by the synne of Adam, he was accepted of
god before he deserued it, & before that he had in a-
ny maner of wyse deserued it. Thus hathe god
made vs his chyldren and heyres, without our de-
seruynge. Then when we byleue this stedfastly,
this fayth bryngeth loue in to our hertes/so that
we begynne to loue God bycause that he hathe
made vs so greate & excellent. And when we so
loue hym we kepe his cõmaũdementes by loue &
do all thynges with good wyll. As sayth chryst in
Johñ. 14 S. Johñ. He that loueth me kepeth my cõmaun-
dementes. And so kepe we all thinges whiche we
thynke agreable to god & nothynge is to heuy for
vs. And as sayth saynt Paule. We reioyce in tri-
Rom. 5. bulacyon for we know that trybulacyõ bryngeth
pacyence, pacyence bringeth kelyng, kelynge bryn-
geth hope/& hope maketh vs not shamed, bycause
the loue that god hath to vs is shed abrode in our
hertes by the holy ghoste/whiche is gyuen to vs
pleasant, & easy to bere, so that after the word of

Chryst in the gospell his yoke is easy & his burthē is lyght. (This fayth and loue had the apostles. (as wrytteth saynt Luke) whē they departed from before the Iudges they reioysed that they were made worthy & able to suffre shame and dyshonour before the worlde for the loue of Jesu chryst Mat.11. Actes.5.

This Charyte had saynt Paule when he sayde vnto the Romaynes. Who is he that shall seperate vs from the loue of God / shall trybulacyon or anguysshe, or persecucyon / or hunger / or nakednesse other parell, or swerde / we be sure that neyther deathe nor lyfe, neyther aungel neyther rule, nor thynges presente, nor thynges to come / neyther heyght nor depnes, neyther any other creature shalbe able to seperate vs from goddes loue whiche is in our lorde Jesu Chryste. But I aske the nowe wherby it is that thou knoweste that thou arte the chylde of god / by the seruyce that thou haste done / Naye wherby thē / by the fayth wherby thou byleuest the worde of God whiche sayth that thou arte the chylde of God before thou begynneste to serue hym. As sayth saynte. Paule. Thy seruyce and thy workes haue not gyuen thy fayth and trust wherbye thou byleuest that thou arte the chylde of God and his heyre / for thou haddeste that or thou dydeste hym any seruyce. But bycause that thou byleueste stedfastly that god hathe made the so greate by this fayth begynneste thou to loue hym. And when thou loueste hym so, thou doeste hym all the seruyce that thou knoweste is a greable vnto hym. Thou obeyest his commaundementes, alwayes humly knowlegynge thyn imperfection ascrybyng all that thou west to god, for els as s. paul sayth. Roma.8

Roma.4 Yf your herytage came of the law the fayth were but in vayn and the promyse of no affecte. Behold nowe seest thou that we do not deserue the euerlast tynge lyke by our good workes, for god hath promysed it to vs all surely, before that we began to do good workes, wherfore thou must knowe and beleue that good workes make none sure that he shalbe the chylde of god & his heyre. But contrarywyse the fayth & trust that thou hast in god (wher by thou beleuest stedfastly that he hathe made the his sone) maketh the to serue god & to kepe his cõmaũdementes by loue, wherfore al they ar abused (Theologians & doctours) that say that certaynte or hope procedeth out fro good workes. For contrarely, out fro the certaynte & fro the fayth (wher by thou beleuest the goodnesse that god hath done to the) cõmeth the good workes, that is to saye. When thou beleuest, thou begynnest to loue: & whē thou louest, thou dest that god wolde haue done.

☞ Howe that we shall not serue god for hyres, or wages. The ix. Chapiter.

The workes done in suche fayth & charyte are alonely pleasunt vnto god, & worthy to be called good workes, for they are the workes of the holy ghost that dwelleth in vs by this fayth. But they that are done by tedyousnes and euyll wyll, for feare of hell, or for desyre of Paradyse, are none other thynge but shadowes of workes makynge ypocrites. The ende of oure good worke maye seke nought but to please god, knowledgynge that yf we do neuer so moche we can neuer do our duety. For they that for feare of hell or for the Joyes of heuen do serue god, do a constreyned seruyce, whiche god wyll not.

Suche people do not serue god because he is their god and their father, but because he is ryche & for to haue parte of his rychesse, they desyre not god, but his wages and rychesse: that is to say. They serue for none other purpose but to haue their rewardes, and for to auoyde his punyshmente. And suche people are as it were hyred men and waged seruauntes and are not Chyldren, for the seruyce they do is but for wages and hyres. But the chyldren of god serue their Father for loue, for they knowe the goodnesse that god hath done for them all redy, in that they beleue that God hathe made them his chyldren and heyres. For sayne Paule sayth. Ye are all the chyldren of god by the fayth whiche is in Jesus Chryst. And agayne. For as moche as we are chyldrē god hath sent the spirite of his sone in to our hertes sayngе. Father father Then thou arte nowe no seruaunt but a sone. And yf thou be the Sone, thou arte also heyre of god by Chryst. As sayth sayne Paule. Ye are all the chyldren of lyght and chyldren of god. Then the chyldren of god (that is the true Chrysten) do not desyre to get the herytage by their seruyce, for they knowe by the sure promyses of god (whiche they do beleue) that god of hym selfe hathe purely and lyterally gyuen it to them all redy. As when a burgies hath a seruaunt and a Sone. The seruaunt serueth his mayster & dare not offende hym for feare of losynge of his wages whiche he attendeth for, for he serueth for wages: and after that he hathe them, he leaueth his mayster and asketh no more of him, for he demaundeth but his money whiche he hath receyued all redy. The sone of the house serueth his father, and kepeth his cōmaun-

Gala. 3.

Gala. 4.

Esse. 5.

dementes not to haue wages/but for loue that he hath vnto his fat'er. For he knoweth the goodnesse that his father hath done to hym, and that he is the heyre of the goodes of his father. And knoweth that he shall euer dwell in his fathers
Johñ. 8. house, as sayth saynt. Johñ. And therfore dothe he lyberally the wyl of his father bycause he wyl not angre hym. So muste euery Chrysten serue god, and kepe his commaundemētes by true loue and not by hope to get for his seruyce euerlasting lyfe, or the herytage of his heuenly father, but knowlegynge alonely that god hathe gyuen hym that all redy, & that he hath made hym his heyre before he requyred hym. So shall he serue hym by loue declarynge that god is all good, and to shewe that agaynst his goodnes he wyll not be vnkynde

How that we dyscheryte our selues by our dyssobedyence. The. x. Chapitre.

We muste euery chrysten man knowe that alonely they that by such loue serue god, are the chyldren of god, his heyres and shall be saued. For he that gyueth not thankes to god, and loueth hym not on this facyō, for the goodnes that god of hym selfe hath wyllyngly done to hym is cause that he is not the chylde of god/ and maketh hym selfe vnworthy of all the promyses of god. Lykewyse as thoughe there were a man that had goten some greate ryches by his labour, and that he hathe two sones. The two sones be heyre egally lyke nyghe to the goodes of theyr father and the heritage of theyr father belongeth egally to them, for they be bothe sones. But yf the one be rebel & dissobedient to his father, and to do hym dyshonoure after that he

come to thage of discrecyon, by such meanes may he be cause of dispherytynge of hym selfe/he is naturally sone and heyre to the goodes as well as his other brother, but he dispheryteth hym selfe by his euyll lyfe. So are all persones the chyldren of god, and bought agayne by Jesu Chryste, but they that rebell agaynst god, and obey not to his commaundemētes dysheryte them selues bycause of theyr dampnacyon. God wold wyllyngly haue saued them, for he dyd promyse to them (amonge other) the herytage of his kyngdome and hadde made them his chyldren, but they dampne them selues. They are the chyldren of god, as concernyng goddes whalf, but they are alwayes dampned bycause of theyr disobedyence.

Yet somtyme god calleth suche people his frendes, not that they be so, but bycause they mought haue ben so. As he sayde vnto Judas. My frende why arte thou come hyther? And vnto hym that came vnto the weddynges, my frende howe arte thou entered here not hauynge the weddynge garment. Beholde he is called frende, and yet neuertheles he suffreth hym to be cast in to darkenes, he had ben the frende of god, yf he wolde haue consented to the wyll of god. Sayut Johñ sayeth There is now many Antechrystes, they went out from vs, but they were not of vs, for yf they had ben of vs, they had bydden with vs. So be all people the chyldrē of god, but there be many that make them selues vnworthy and departe them selues from god. The other sone that abydeth with his father is a sone and abydeth a sone and heyre bycause he is obeysaunte to his father. He hath not deserued by his good lyfe and obedience

Mat. 26

Mat. 22.

1 Johñ. 2

the possessyon and goodes of his father, but he hathe onely ben well ware that he hath not loste them by disobedyence, for the father maye saye, dere sone it is true that thou hast kepte to the best of thy power my cõmaundementes, notwithstandynge thy goodnes had neuer made the ryche yf I had not goten it. Then lykewyse all thoughe that we had kepte the cõmaundementes of god neuer so streyely it shulde profyte vs nothynge yf it were not that Jesu Chryst had opteyned for vs the lyke eternall before of his heuenly father by his deathe. Our goodnes or iustice shulde profyte vs nothynge yf Jesu Chryste had not laboured
Hebre. 7 for vs. For as sayth saint Paule. The lawe hath brought nothynge to pfection. The Jewes kepte cõmaũdementes & the lawe of god, yet they coude not come vnto heuen. It was nedefull that Jesu Chryste muste fyrst dye for them. Lykewise cã not we be saued by our workes, our helth is come to vs of god, for yf by our workes we may get helth then muste we nedes saye that Chryst is deade in vayne/as sayth S. Paule. Yea yf workes myght haue saued Abraham, Isaac, Jacob, Dauid, and many other Jeues had bẽ saued (as we haue said before the natyuite of Jesu chryste for they kepte better the cõmaũdemẽtes of god then we do. But god wyll do it alone to thẽtent that none glorifye or boste hym selfe therof, & that to hym alone & to none other be gyuẽ all honour & glory for euer. amẽ
Gala 3. For as wryteth saynt Paule. The scrypture concludeth all thynges vnder synne, that the promyse by the fayth of Jesu Chryste shulde be gyuen vnto them that byleue, For this cause when the persone knoweth suerly that god hathe made hym

the chylde of euerlaſtynge lyfe, by his deathe be-
fore he had deſerued it, he wyll do agayne to god
al the ſeruyce that he can thynke, and all by loue
and kyndenes ſhewynge that he wyll not be vn-
kynde, not to get any thynge of god, but bycauſe
he is his good father, and that he hathe receyued
all thynges of hym. For we haue now al redy all
that wherfore we muſte ſerue god. For he hathe
made vs his chyldren, and his heyres, whyle we
were his enemyes, and before that we knewe him
as we haue many tymes before ſayde. And herein
lyeth the deſeruynge of the Chriſten faythe, that
thou byleue certeynly that thou arte the chylde of
god, and that thou kepeſt his commaundementes
bycauſe thou knoweſt and beleueſt ſtedfaſtly that
he hath ſo made the ryche & greate, and that thou
ſerueſt hym by this fayth as a good chylde his fa
ther. For the chylde doubteth not, but byleueth
ſtedfaſtly that he ſhall haue the ſubſtaunce of his
father, and bycauſe he byleueth it ſtedfaſtly he la-
boureth for to incertayne it. So ſhalte thou by-
leue without doubtyng any thyng that thou arte
enherytoure of heuen. And therfore ſhalte thou do
thy diligence to kepe that herytage to the honour
of thy father. Thou ſhalt beware thou angre him
not but thou ſhalte thanke hym ofte, bycauſe he
hathe gyuen the this heuenly herytage. Beholde
now ſeeſt thou well before thyne eyen how moch
we are bounde to thanke, prayſe and ſerue god,
and to kepe his commaundementes, and to kepe
vs from ſynne, and to do many good workes of
fayth by very loue.

☞ Of two maner of people lyuynge in
this worlde. The.xi. Chapytre.

THere is in the world two maner of people good and euyll. And are compared to the two thefes, that suffered on the Crosse with Jesu christ: the good are betokened by the theefe on the ryght syde, whiche asked pardon: and they are they that knowlege them selues wore synners, and fele mekely of them selues, as
Luke 18. dyd the wore publican that durst not lyfte vp his eyes toward heuen, for they know that they haue not kepte the cõmaundementes of god so straytly as they were bounde. They perceyue also that thoughe they thynke to kepe them neuer so well, they fele them selues fallyng away in detractyon, in hastynesse, in anger, in ydle wordes, in inkydelyte, and in lacke of loue. Alwit that suche folke do moche good, yet theyr conscyence is not cõtent and in reste, but as concernynge them selues euer in sorowe. For they know that they must appeare before the ryghtuous Judge, before whose face,
Ps. 142 as sayth the Psalmyst, shall none lyuynge be iustyfyed, yf we shulde be Judged after oure deseruynges. And therfore cõme they and caste them selues prostrate before the mercy of god, and saye
Luke. 23. with the theefe vpon the ryght syde. Lorde haue mynde on me when thou comeste in to thy kyngedome. Thou hast cõmaunded me many thynges, and I perceyue in my selfe that I am frayle, and can not entyrely kepe thy cõmaundementes though I loke neuer so well therto. Neuertheles I know that thou nedest not my good workes. Seynge it is so that thou hast so moche loued me, that thou woldeste suffer death for me, when I dyd not yet know the, and was yet thyn enemy. I haue trust vnto the my moost mercyfull god that thou wylte

not ſuffer him to perysshe for whom thou haſt ſhed thy bloude. For I knowe that thou arte a lorde almyghtye, that madeſte althynges in heuen and in earth. And I knowledge and worſhyppe the, I am certayn that thou wylt not dampne me. Allbeit that I haue not deſerued heuen by my good workes. I knowe and beleue that thou haſt ſatyſfyed for me when thou dydeſt ſuffer death on the croſſe. Thou haſt bought me agayne with thy precyous bloude, and I am thyn, the deuyll hathe no ryght in me. Neuertheleſſe yf thou wylt dampne me, O mercyfull god thou mayſte well do it and ryghtuouſlye, for I am thyn and thou mayſt do with me all that thou wylte, I am thy creature. Thy wyll be fulfylled in earthe as in heuen. Yet alwayes to the entent that thy dolorous paſſyon be not loſte in me. I pray the o my mooſt mercyfull lorde Jeſus Chryſt, that thou wylt receyue me in to thy grace as thou haſt done the good theefe, I knowe that I am not worthy, and that I haue not deſerued it. But to thentent that thy great mercy may alway be the more manyfeſte, vnto the augmentacyon of thy glory. I requyre the o god moſt puiſſaut, that thou wylte not put me a backe out of thy ſyght. For thy onely paſſyon is myghtye ynoughe for to ſaue me without my good workes. For yf I myghte deſerue the lyfe euerlaſtynge by my good workes, it ſhulde ſeme that thou hadeſt ſuffered thy paſſion in vayn, and that thou hadeſt dyed on the croſſe in vayn. Seynge therfore that thou art ſurely deed for me and for al the world, not for thy ſelfe, why ſhulde I then be loſte, o gracyous Jeſu Chryſte? Saue thou me, for thou arte all good, and mayſt ſaue me, for thou mayſt do all thynges.

Mat. 6.

Therfore I knowe no remedy but to come to thy great mercye/ & prostrate at the feete requyre of the pdone of all my synes. All they that of an entyre herte do thus truste in god, and truste stedfastly that god wyll saue them/ it shall come to the accordynge to theyr fayth. And this is the moost certayne & the moost sure waye for to come to heue & to the lyfe eternall, that euery one forsake hym selfe, & put all in the hande of god, alwayes doinge his best to kepe the cōmaūdemētes of god & to lyue accordynge to the teachynge of the gospell, & togyther dystrustynge of hym selfe. The other that are sygnyfyed by the theefe on the lyfte hande are they that put all theyr truste in theyr good workes. They go dayly to the churche they kepe & halowe all the feastful dayes, they fast ofte they here masse dayly. And when they muste dye they trust in theyr good workes, and thynke that god oweth to the the kyngdome of heuen, & that they them selues haue deserued it. These maner of people are soneste dampned for they knowlege not that god hath satysfyed for them, but make them goddes of the workes of theyr hādes, countynge therby that they haue deserued heuen / for that thyng is euery mannes god wherin he putteth his truste. This is one of the greatest errours that is in Chrystendom for yf a man myght saue hym selfe by his good workes Chryst were deade in vayne, as sayth s. Paule. S. Johñ Baptyst, Abraham/ Isaac & Jacob, with many other Patryarkes haue lyued moch more holyly then euer we shall lyue. Yet coude they neuer by theyr good workes come to heue. It was nedefull that chryst shulde fyrste come to suffre death for theym/ that

Gala. 2.

his paſſyon ſhulde ſaue them/not theyr wozkes, but the fayth & truſte that they had in goddes pzo myſes, wherby they byleued that Jeſu Chzyſte ſhulde come/& ſhulde delyuer them. But I do not ſaye theſe wozdes that the good wozkes done in fayth ſhulde be cuyl. No I do cõſel al the wozld to do many good wozkes pzincypally the wozkes of loue & mercy towarde theyr neyghbours, in ſo-couryng them in all theyr neceſſytes onely foz the loue & honour of god, without ſechyng any other thyng, & that he ſhulde ſo laboure frely & with a ioyous herte/to obey to the cõmaũdemẽtes of god and coũſeyle of the goſpel, doyng the wozkes that be cõpzyſed in the holy ſcrypture. & not thẽ which the couetuouſnes of the Pharyſes haue deuyſed But to do theſe wozkes and to thynke to deſerue euerlaſtynge lyfe, & ſo to put his truſte in them, is to lyue as do nowe at this day the Jewes and very Idolaters. Foz god wyl haue the hole herte and wyll not that it be fyxed on any other thyng, but in hym alone. Yea he wylleth that all that we do in this lyfe, ſhall be none other thynge but a token of kyndeneſſe, and gyuynge of thankes of that we haue receyued of him, foz yf we haue ſted faſte faythe and truſte in hym alone, we haue nowe receyued and be ſure of that, that ſuche te-dyous and wery wozkers wolde get as we haue ſayde befoze and wyll saye moze playnly. And all ſuche ſcrypulous doers of good wozkes, and therin ſekynge theyr helthe, and truſtyng in them that thynke they ſhall be ſaued when they haue ſlayne no man/and when they haue drawen no man to ſynne and therupon puttynge theyr truſt are lyke vnto the Pharyſye of whome Chzyſte

speaketh in the gospell, which rehersed his workes for to haue prayse, and reproued the poore humble publican knowlegyng his faute & askynge perdon.

Luke. 18 It were better for the a thousande folde that thou haddest ben a synner and neuer done good dede, and that thou knowledge thyn offences and yll lyfe to god, askynge mercy with good herte, lamentynge thy synnes, then thou haddest done such good workes and in them to put thy trust, thynkynge therfore that god were bounde vnto the. There is nothynge (which after the maner of speakynge) byndeth god but ferme & stedfast fayth & trust in hym, and his promyses: for god requyreth not pryncypally oure good workes, for he nedeth them not, but he desyreth our hertes and all oure intencyon, to seke in all thynges nothynge but his honour. And that we trust not in our workes, but (forsakynge our selues) all holly with hym & not in our deseruynges. For we can not shewe vnto god no greater honour then fayth & trust in him, for who soeuer dothe that, he confesseth that god is true, good, myghty, & mercyfull. And when we syn, it is not the worse to god, we mynyshe not his glory by our syñes, for his glory can neyther be augmented nor minyshed, for as moche as it is infynyte. And for bycause that we can do no maner hurt or anoysaunce vnto god by our synnes, therfore it is lyghtly appaysed this standynge that with an entyer herte without any faynynge, we knowledge our defaute and demaunde pardon humbly. And lykewise when we do any good we do not encrease his glory by our workes, for god abideth alwayes one. All the daunger that there is in our synne is, the yll example that we gyue to oure neyghbour

in that we hurte hym therby dyspyslyng the good counsell of our lorde god whiche he hathe gyuen vs in his holy commaundementes, for bycause we are vnkynde agaynste the greate grace that he hath done vnto vs, whiche is a thynge horryble and worthy of eternall punyshement bycause that it is infynyte and eternall (the holy commaundement) agaynst whiche we haue offended. But bycause his proper nature is good and mercyfull he pardoneth all thele that cõfesse hym to be such. Therfore loueth god better a synner repentynge and askynge pardone of his synnes then he doth a worker of good workes proudely boastynge hym selfe, and trustyng in them. For (as it is sayd) god hath loued better the publican then the pharyseye & shewed more loue to the pore open synners then to the pharyseys and ypocrytes to whome it semeth that they had fulfylled the commaundementes of god, & that god coude nothyng demaũde of them. For they reputed Jesus chryst that he was frende of the synners and that he eate amonge them. Mat. 9.

Our lorde demaundeth nothynge but the herte, & when he hath the herte, he regardeth not whether we faste, pray, or here masse, or whether we ware blewe abyte or graye. For all suche outwarde thynges are indyfferent before god when our hertl are ruled in god accordynge to the doctryne of the gospell, it is all one what thynge we do, for we haue alwayes loue which techeth vs what thyng we must do or leaue vndone, for loue doth nothyng in vayne. For this cause an humble herte not abydynge vpon his good workes thoughe he doo them, but puttynge all his hope & trust in god and foundynge hym selfe on his goodnes, grace, and

mercy, wtleuynge stedfastly that god hathe all sa-
tysfyed for vs & that of him selfe he hath iustifyed
vs & gyuen helth wth purely & lyterally without
demaundynge any wages all the seruyce and al the
good he can, alwayes knowlegyng hymselfe to be
dettour to god & askynge grace. Suche a herte is
onely pleasayne to god. Some myght nowe saye.
I wleue well all this that I am the chylde of god,
and I must serue god by loue & kyndnes in know
ledgynge onely by my seruyce the goodnes that he
hath done to me. But what shal I do for the letter?
how shal I shew to god my kyndnes & loue. Alwit
that I haue oft touched this matter wfore, yet I
wyl declare in the chapit folowynge more playnly
the thynges that shall be nedefull for this purpose.

☞ Of good workes & by what meane they are
moost pleasynge to god. The xii. Chapit.

FOR as moch as I haue moche spoken of
the fayth & trust in god, to the entent that
the yll & peruerse (whiche interprete & take
al thinges to the worst & corrupt them) shal
not say that I do lerne & counsel you to do no good
workes, I wyll nowe shewe you what ye shal do.
I haue many tymes sayde, that fayth bryngeth
charyte, & charyte good workes. For yf thy fayth
enduce the not to do good workes, then hatte thou
not the ryght fayth, thou dest but onelye thynke
that thou hast it. For as Saynt James sayth.

James. 2 ☞ Fayth without workes is ded in it selfe. He
sayth not that it is lytel or feble, but that it is ded
And that that is ded is not. Therfore where thou
art not moued by fayth to the loue of god, and by
the loue of god to the good workes, thou hast not
the fayth, but the fayth is ded in the. For the spi-

tyte of god that by fayth cometh in to our hertes to fyxre vp loue can not be ydle. Euery man wthe as moche as he beleueth, and loueth as moche as he hopeth, as fayth sayne Johñ. He that hath this hope that he is the sone of God purifyeth hym selfe as he is pure. He saith not he that purifyeth hym selfe hath this hope, for the hope muste come before predyng frō the fayth as it behoueth that the tree must fyxste be good whiche must bryngo forth good frute. Then it behoueth to know fyxst that we are the chyldren of god & after to labour But what shall we wo: we shall wo and lyue so with our Chrysten bretheren/as Chryste hath lyued and done with vs, that is to saye, as Jesu Chryste hath offred hym selfe to vs and for vs so muste we present and gyue our selues as it were a Chryst for to serue them, and to socour to theyr nede. Js writeth s. Paul to the Phi. Let the same mynde be in you the whiche was in chryste Jesu, whiche bynge in the shape of man & thought it no robbery to be equall with god. Neuertheless he made hym selfe of no reputacyon and toke on hym the shape of a seruaunt & all for our profyte. And so muste we helpe serue & confort one an other as Jesu Chryste hath done with vs, we maye not seke our owne profyte auauntage or honour but all thynges profytable to our neyghbour alwayes myndefull to procure the honoure of god and that in all thynges we helpe our chrysten brother, for so warneth vs sayne Paule that none seke his owne profyt but his neyghbours & that all that we do be to the honoure of God, we muste set before vs the lyfe of Jesu Chryste as a rule of all thynge that is expedyent for vs to do or

1 Johñ. 3

Phyl. 2.

Regula christiani.

to leaue vndone, we muste take payne to folowe hym in mekenesse, in loue, in swetnesse, & in compassyon. And to lyue so with our neyghboure as Jesus chryst hath lyued with vs. For Jesu chryst was not borne for hym selfe nor hathe not lyued here for hym selfe, but for vs. He sought not his owne honour but his heuenly fathers. Lykewyse shalte thou not seke that is profytable to the but couenable to thy neyghboure. Js teacheth vs. S. Paule in all his pystels, & namely in the fyrste to the Corinthyās I seke not (sayth he) that that is
1 Cor. 10. necessary and profitable vnto me but that that is profytable to many to thentent that they shulde
Ephe. 4. be saued. To the Ephesyans. He that robbed let hym rob nomore but labour rather with his handes & that is good, to thentent that he haue wherof to gyue to hym that hathe nede. To the
Gala. 6. Galathyans. Bere (sayth he) eyther of you others charges & burdens & so shal you fulfyl the lawe of god. And for bicause that we speake now of good workes. It muste be knowen that we muste do good workes for our selues, & come for our chrysten bretheren, but all for the loue of god. Them that we shal do for our selues as sayne paule tea-
Collos. 3 cheth vs. That we muste mortyfye in vs all euyll desyres, & all carnall operacyons as vnclēnes, couetyce, wrath, blasphemye, detractyō / pryde, and
Roma. 6 other lyke vices. And to the Romains. That syn reygne not in your mortall body (that is to saye) albeit that we can not lyue without the mocyon of suche euyll desyres we shall not suffre them to rule in vs/but shall mortyfye them in resystynge them. What we shulde do for our chrysten brethren teacheth vs lyke wyse Sayne Paule sayinge,

Serue ye one an other by loue & beare ye one an others burden. For Chryst cõmaundeth vs to exercyse the wozkes of mercye wherof he shall hold his Judgement. All other wozkes that men do in the churches are rather founde at this daye auarice then commaunded of God, excepte the prayers which may in no wyse be done but alonely by loue in prayenge one for an other.

Beholde nowe seest thou well howe great occasyon thou hast to do good, for thou haste alwayes occasyon to mozyfye thy cuyll desyres to serue thy neyghboure to comfozte hym / to helpe hym, with wozke, with wozde, with counsell, with exoztacyõ and by other semblable meanes. In suche loue towardes our neyghbour for the loue of god lyeth all the lawe and the prophetes (as sayethe Chryst) yea and all the verye Chrystente, and not onely in fastynge, kepyng of holydayes, watching prayinge, and syngyng, longe prayers, daylye and all daye herynge of masses, settyng vp of candels runnynge on pylgrymages, & other suche thynges whiche as well the ypocrytes, proude people, enuyous, and subiectes to all wycked affectyons do. Yea and many tymes enforce them selfe moze there vnto then do the good Chrysten.

But to serue and socoure the one the other by verye loue can none do but they that haue true fayth and the verye loue of god. And who so euer so loueth his chrysten brother he is alwayes ioyfull in his conscyence. For we knoweth suerly that he is the Chylde of god and that god is his good father, and is well content in his courage of all that god sendeth vnto hym.

But he that hath not this loue is alwayes sozy-

full of anguyssche, & woteth not what to do to deserue more. He fasteth, he keepeth holydayes, now of one saint now of another He sayth his prayers now before one aulter now before another. He runneth on pylgrymages, now here now there, & can neuer come to rest & quyete of his conscyence. For such workes make no man sure, but rather make pwcrites trustynge in theyr workes. But the very faythfull cleue to god for he knoweth that he may neuer satysfy nor do ynough to deserue the euerlastynge lyfe. And therfore he putteth all his trust in god, & beleueth stedfastly that he hath satisfied for vs. And therfore it is all one to hym what thynge he do so that it please hym & exercyse charite to his neyghboure for the loue of God, for he knoweth that god demaundeth nothynge but the herte, and that he regardeth not how we do worke so that it be accordynge to the teachyng of the gospel which cōmaūdeth but charite, and so cōmeth he by fayth & trust in god, to rest & quyet of herte & cōscyence and is well content to dye when it pleaseth god.

☞ Of.iiii. maner of faythes, after the scrypture and whiche is the chrysten fayth. The xiii. Chapi.

This present chapit (bycause I haue moch spoken of fayth, & that scarsly of a M. one knoweth this fayth) teacheth of how many maner of faythes ther is made mencio in the holy scrypture, not as do nowe the doctours which haue found many maner of faythes. I wyl onely speake of, iiii. maner of faythes whiche are moost cōmonly founde in the holy scrypture. The fyrste fayth is this which the marchauntes holde one to another as faythfull frendes, wherby they kepe promise & fidelite the one to the other, wherof

speaketh the wyse mā. Possesse or kepe kayth with thy frende in his qwerte, to the entent that in his welthe thou mayst be ioyfull. And agayne he that discloseth the secrete of his frend loseth his kayth. And in the prouerbes, he that gyueth his kayth for a stronger shalbe vexed with yll. And this is the kayth wherof the worldly people cōplayn, saynge. There is no kayth in the world. The second kayth is, when we beleue that a thynge is to cōme, and such thynges as we here or rede, as we beleue that Rome is a cyte in Italy, or that Cartage was destroyed of the Romayns. And this we beleue all thoughe we haue not sene it. Also we beleue that Jesus Chryst hath lyued here on the earth, & that he hath preached, and that he is ded for vs, & that he hath done many other thynges. When we beleue these thynges after the storye, we beleue that this is our chrysten kayth. The symple people all onely do not beleue this, but also many doctours in Theologie, whiche are taken for wyse. Yea the deuyll hath also this kayth as sayth saynt James The deuyls beleue and tremble. For as we haue sayd before the deuyl beleueth that god is god, and that Jesus chryst hath preached here, that he was ded, buryed and ryssen. This must we also beleue but yette this is not the kayth wherof the gospell speaketh. The thyrde kayth is, that we beleue that god may do all thynges, and that he is ryghtuous good, and holy. This kayth haue also the deuylles and Judas had it also, and other dyscyples that dyd miracles in the name of Jesus, but they were therfore neuer the better, for when they boosted them selues and were ioyfull, that by theyr kayth they expulsed the deuylles in the name of Jesus.

Eccle 22. and. 17.

James. 2

Luke. 10 Jesus chryst hath reproued them sayng. Joye not you that the spirytes are vnder your power, but re ioyse bycause you. names are wryten in heuen.
Of this fayth wryteth saynt Paule saynge.
1.Cor. 13 Yf that I had all fath so that I coude moue mou̅ taynes out of theyr places, and yet had no loue or charyte I were nothynge. The. iiii. fayth is our chrysten fayth, wherof so moche spake Jesu chryst saynt John̅ and saynt Paule, and saye that it is the foundacyon of Chrystendome. And this is the fayth wherof I spake in this boke. None hathe this fayth, but they that put all theyr trust, hope, cōforte, refuge, and fynally all theyr helthe in god alone serchynge all these thynges in him & lokyng for them of hym. and not of theyr deseruynges or good workes. Of this fayth speaketh saynt paul,
Rom.10. Who soeuer calleth on the name of god, shall be saued. And the prophet. Blyssed is that man that
Hiere.17 trusteth in the lorde god. And chryst in the gospell.
John̅.3 To the entent that none that beleue in hym shulde perysshe, but shulde haue euerlastynge lyfe. And in the boke called Paralypomenon. Beleue in your
2.pa. 20 Lorde god, and you shall be assured and without thought. Beleue his prophetes & al happy thynges shall cōme vnto you. And almost al the Psalmes, all the prophetes & all the leaues of the holy byble teacheth vs that we muste beleue and hope in god by a stedfast fayth, wherof speaketh so moche S. Paule the apostle & whiche he prayseth so moche in all his pystles. And (as we haue habundauntly sayd in the Chapiters before) none may comprehende this faythe, but he that consydereth what was the fayth of Abraham, as wryteth s. Paule.
Gala. 3. sayenge. Abraham beleued and it was rekened

to hym for ryghtuousnes. For by his fayth hathe he opteyned that he is called oure father, and we are called his chyldren in the holy scrypture, that is to say, we are the chyldren of the fayth. For by the meane of our fayth we are saued, s Abraham was iustyfyed by his fayth, and hathe gotten by his fayth that all they that shall haue suche fayth may lykewyse be iustyfyed. For this cause who so euer hath not the fayth of Abraham, nothyng can cōme vnto hym of that whiche Abraham beleued. That is to saye, when god is not thy hope, & thy conforte, when thou abydeste not with a stedfaste truste vpon god when thou arte not redy to suffer and endure althynges namely also the deathe for the loue and honour of god. And also to lose all that thou haste in the worlde, thou arte not the chylde of Abraham. For Abraham was redy to do althynges wherunto god wolde sende hym. Such was Job, when he sayde. Albeit that he kyll me. I wyll put my trust in hym. And Salomon sayth What thynge soeuer cōme to the ryghtuous, let hym not sorowe. And s. Paule sayth. Who shall seperate vs fro the loue of Jesu Chryst? shall trybulacyon, persecutyon, sworde or death? and as s. Peter sayth. Who is he that may hurte you yf ye be haūters and folowers of goodnes. For all that euer cōmeth vnto the when thou hast this fayth, be it of man or of deuyll all cōmeth to thy profyte, as s. Paule to the Romayns. To them that loue god althynges are helpynge and auauncement to good. And therfore pray we alwayes that the wyl of god be done. For as he is not here cōme (as he sayd hym selfe) to do his wyll, but the wyll of his heuenly father. So shall not the good Chrysten

Job. 13.
Prou. 12
Rom. 8.
1. peter. 3.
Rom. 8.
Mat. 6.
Johñ. 5.

dryze that his owne wyll be done, but the wyll of god. And therfore shalte thou beare all thynges pacyently as dyd Abraham with a stedfast fayth knowynge surely that god wyll not forsake the, for god is thy father and thou arte his chylde. And it behoueth that he do with the what hym pleaseth. For seynge that he is all good he wyll nothynge but thyne helthe. None can haue suche a fayth yf he haue not therwyth the loue of god. And he that hath the loue of god, hathe fulfylled the lawe, for all the scryptures teache vs none other thynge, but that we loue god with all oure hertes, & our neyghbur as our selfe, as it is wryten in. S. Math. None is a true chrysten but he that hath this loue. All other be rather ypocrytes then chrysten. For all good workes whiche be not done by charyte, and of good wyll are all synne be fore god, as sayth S. Austen. He that doth good agaynste his wyll, he doth euyll, albeit that that he doth be good. For all that I do agaynst my wyll I hate it. And when I hate the comaundement I hate also hym that hath commaunded it. And as longe as the persone is suche he may not be ryghteous for none maye be ryghteous, but he that kepeth and fulfylleth the commaundementes of god by charyte, and with a ioyful herte. And this is a singuler grace of god. And therfor may none be proude of it, for he can not haue it of hym selfe So hath a man nothynge of hym selfe wherwith he may exalte hym selfe. For without god can we do nothynge. As chryst hym selfe sayth, Without me can ye do nothynge, no not ones haue of youre selfe one good thought, As sayethe saynt Paule. What haste thou that thou haste not receyued?

Mat. 22.

Johñ. 15

1. Cor. 4

wherfore there is no waye more sure to come to
euerlastynge lyfe then to humble hym selfe before
god, and to praye hym humbly of nothynge tru-
stynge in oure good workes, but with a feruente
trust forsakynge hym selfe to knowlege alwayes
to god his imperfectyon/for we can come to no-
thynge by our good workes. Yf we put any trust
in them. For they are nothynge els but synne/and
stynkynge before god, when god helpeth vs not
by his grace, as sayth the prophet Esaie. We are Esa. 64.
all made vnclene, & all our iustice is as it were a
clothe of a woman that suffreth the flyre of blode
And therfore I can neuer meruayle ynough that
many of the relygyous persones wolde make o-
ther partakers of theyr good workes, by brethe-
ryeldes & fraternytees, saynge that Chryste sayth
in the gospell. After that ye haue done all that to
you is cõmaunded, say ye we be vnprofitable ser-
uantes, we haue done but our ductie. For none cã
do to moch, None dothe more then he is bounde to
do but onely Jesu Chryst whiche onely as sayth
sayntt Peter the apostle in his.ii. epistles. Neuer 1. pter 2.
dyd synne neyther was there deceyte foũde in his
mouth/& hath done that he was not bounde to do.
As sayth the pphet Esaie. Hath taken vpõ hym Esai. 53.
all our langours, & all our sorowes dyd he ware
he was woũded for our iniquites, he was waten
for our offences, & by his spottes were we made
hole. His iustice was onely perfayte iustice for he
hath done that he was not bounde to do. But we
of our selues when we do our beste, yet cã not our
Justice be parfayt when after our aduyse we doo
more then we are bounde to do, yet & we vnrygh-
tuous/and yf we wyll be ryghtuous, so muste

goddes ryghtuoulnes make vs ryghteuous, for
2.Cor.1. as layth Saynt Paule / Chryste of god to vs is made wysdome, Iustice, sanctifycatyon, and redempcyō to thentent that (as it is wrytē) He that reioyseth shulde reioyse in the lorde, sayne Paule also teacheth vs in all his epystles that Iesus Chryst is our iustyce, and that by hym we shalbe saued and by no nother. Now seest thou wel that none can do to moche, for of hym selfe none can do ynough and that we must take our confort of the satysfactyon of Chryst. Then why wyll some sell to vs theyr merytes & good workes, and make vs partakers of them. And yf it be not that suche ypocrytes forsake theyr trustyng on theyr good workes, and that they lerne for to truste on the iustyce and satysfactyon of Chryst they them selues shall neuer be saued. For the Pharisey had done many good workes/but bicause that he stode wel in his owne cōceyte, glorysyed, & bosted hym selfe therof therfore he was forsaken of god.

☞ In what thynge lyeth the chrystendome The.xiiii.Chaptre.

THen lyeth the very Chrystyanyte in this thynge, but that thou do all thynge that charyte procedynge from thy fayth iudgeth to be agreable to god. And whē thou hast all done with the least euyll that thou cā that thou iudge thy selfe yet an vnprofytable seruaūt and that by all thy good workes thou hast yet deserued nothynge, or yf theyr be any thynge well done that it aperteyneth to god, Al be it by his goodnes he wyll rewarde it & that he so rewarde the goodnes that he hathe done hym selfe by his

holy spirryte beinge in vs. And therfore haue we nothyng but that that cōmeth of god vpō whom we muste abyde (for I haue often sayde) Chryste is our iustice, that is to saye Chryste hath satysfyed for vs, not to thentent that we shulde not satysfye but byecause that we can not satisfye. And when one vnderstandeth this he seeth well howe he shulde humble hymselfe vnfore god, & in whom he shall fetche his helth. And whē we thus dystruste in our selues of our good workes, we shall forsak our selfe and stycke all holly to god with a stedfast fayth and parfyte truste. And so longe we make forre to the kyngdome of heuen.

And this is it that god requyreth of vs & then he holdeth to vs his promyse and he iustifyeth vs when we dye with such a trust not for our workes but for his holy name. For he hath promysed vs that we shalbe his chyldren. So brought he the chyldren of Israell in to the lande of promissiō not by theyr meryte (for they were many tymes rebelles & murmured agaynst hym) but to fulfyll his promyse. For he had promysed it to Abraham, Isaac & Jacob. So shall not the chyldren mistruste alweit he fynde no goodnes in hym selfe nor in his owne vertu/but he shal helde him selfe holly to the mercy of god, & alke pdon of his imperfectyō with a perfyte trust, cōsyderynge how great loue chryst hathe shewed vnto hym. And thus longe he getteth an hope and truste in the goodnes of god, & be, leueth stedfastly that his synnes are forgyuen, not by his good workes (for whē they are cōpared to the goodnes requyred of god, there is no cōparyson) but by Jesu Chryst to whome he putteth his truste, for Jesus Chryste possesseth the kyngdome

of heuen, by double ryght. Fyrst for bycause he is the sone of god & very enherytour of this realme Secondly bycause he hath gotten it by his passyō and deathe. Of his seconde ryght he hath no nede and therfore he gyueth it to all them that byleue and truste in hym and in his promyses.
For as god the father loueth Chryste, he loueth lykewyse all them that loue hym & byleue in hym So there shall none disconforte hym selfe when he shall dye but he must byleue surely that he shal be saued. And albeit that one haue not deserued by his good workes yet neuertheles he muste byleue it bycause of the ꝓmyse of god, for god hathe promysed it to all them that byleue it. And yf we byleue it/he oweth it vnto vs bycause of his promyse and bicause that he is true. But yf god hath promysed heuen vnto vs bycause of our workes we shuld euer be vnsure of our helth, for we shuld nyuer know how moche nor howe longe we must laboure to be saued, and shulde be euer in thought that we had done to lytell, and that more is we shulde neuer dye ioyfully. But god wolde assure vs of heuen, by his promyse to thentent we shuld be certayne and sure. For he is the truth that can not lye, and also to thentent that we shulde haue trust and hope in hym. Notwithstandynge that after the greatnes and multytude of our synnes it seme to vs a thyng impossyble yet alwayes we shall byleue it without any doubte bycause of his sure promyse. And who so euer knoweth this he may ioyfully dye and abyde the iudgemente of god whiche elles were intollerable.

☞ How that we shall not sorowe for feare of deathe. The. xv. Chapytre.

The helth of a chrysten lyeth not in this lyfe or in that / that one lyueth longe in this worlde, but rather in the death, for we can not be saued but by death. Therfore the death in hym selfe is not euyll, but is rather to be desyred as dyd saint Paule, saynt Martyn. S. Justyn / & many other sayntes whiche desyred all the death for this lyfe, there is no profyte but alwaye to lyue more & more, & alwayes vnredy to dye. Therfore thou shalte dylygently studye and exercyse thy selfe in this present boke, & in the fayth wherof I haue moche spoken of, and then forsakynge thy selfe entyrely thou shalte truste to the grace, mercy, and good wyll of god / alwayes rather desyrynge to dye and to be with god, then to lyue here any longer. This shall thy spyryte desyre, for the flesshe can not desyre suche thynges. And so shalte thou holde thy selfe stedfastly vnto god, byleuyng that thou arte his chylde and that he is thy father / and that thou belongest to hym.

For god hath bought the agayne & hath made the his chylde and his heyre when thou were yet his enemy. And yf he hath bought the when thou knewest hym not howe moche more wyl he now take the to mercye when thou knowest hym, and whē thou askest hym mercy with a stedfast fayth and trust in hym. And because a man can not lyue here without syn therfore he can neuer satisfye to god for his synnes. And for this cause shall the chrysten wyllyngly yelde hym selfe to the death for the loue of god as Jesus Chryst hath done for vs And by suche a wyllynge death whiche is taken with a good wyl by suche a fayth & trust, and also by the loue that we haue to God, all synnes are

clearly defeated and put away. For none can do more great penaunce then to dye wyllyngly, for to fulfyll the wyll of god, Therfore thou ſhalt not be ſory for death, but thou ſhalt forſake wyllyngly & with a ioyful harte all thy goodes & all thy frendes for to obey god. They that day with ſuche a courage & ſuche a truſte in god, it is a certayne ſygne that they are ſaued. And to the entente that none ſhulde feare to be dyſconforted by death, Chryſt is fyrſt deed hym ſelfe & hathe taken away the power of death. None ſhall haue horror of the death yf he haue this fayth, for it is nowe none other thynge but a dore & entre wherby one goeth fro this lyfe temporall to the lyfe eternall. For chryſt ſayth by the mouth of his prophet Oſee. O death I wyl be thy death. & ſ. Paule. Death where is thy victory? Therfore it is moche to be rebuked the folyly ſhe cuſtome & maner of weppynge bewalynge & takyng of ſorow for the deed as though we had no maner of hope or beleue on the other lyfe. Let the paynims wepe and wale, which haue no hope of the euerlaſtynge lyfe. I merueyle that we are ſo moche infydeles, ſeynge that ſaynt Paule teacheth vs not to be ſory for our frendes death ſayng. My brethren we wyl not that ye be ygnorant of them that ſleep that is to ſay, of them that ar deed, to thentent ye ſhulde not be ſory as are other that haue no hope. Beholde ſaynt Paule calleth the death none other thynge but a ſleep, fro the whiche Jeſus Chryſte ſhall wake vs at the day of Judgement. And yf we haue ſuche a fayth, as is that wherof I haue nowe ſpoken, we ſhalbe nothynge ſory, but rather ioyfull when any dyeth. Who ſoeuer is ſory for ſuche thynges he ſynneth. For he is ſory that the

wyll of god is done. Then let none be sory therfore for it is but all foly and infydelyte.
Thou shalt not ordeyn where thou wylt be buried or what stone thou wylt haue on thy tombe for it is all pryde and vaynglory and profyteth nothyng yea and it is great synne before god. For it is all one before god yf thou be buryed in the churche or in the churche yarde or in any other place. And all the wmpes and cerymonyes wherwith the dead ar buryed, is more instytuted for the profyt & aduaūtage of the lyuyng, thē to helpe them that are dead For they profyte or helpe nothynge vnto the dead. The best preparacyon vnto deathe is to loue nothynge in this worlde to set his herte on no earthlye thynge, but to entreate and vse all temporall thynges that one may alwayes be redy to forsake them, and to loue better to be with god then here. Wylt thou nowe knowe who dyeth helthefullye as farre as man may haue knowledge.
We semeth after the scrypture that when a man or woman hathe louynge conuersacyon with his neyghboure, or yf they be maryed togyther in an holy loue, glad to here talke of god, gyuynge wyllyngly after theyr power for goddes sake, and are not sory or discōforted for the losse of theyr goods or yf any other aduersyte, wyllyngly confortynge the desolate, and dyeth in stedfast fayth, and with good wyll, it is not to be thought that suche a person shulde not be saued. Nowe bycause I haue spoken moche of the fayth, and howe we are the Chyldren of God. I wyll wryte howe that all Estates shulde lyue, and of euery Estate alone/ a portyon after the gospell, and Pystles of S. Paul.

And fyrst of Monkes and Nonnes.

Of the lyfe of Monkes, what it was in tymes passed. The xvi. Chapiter.

IN tymes passed there were no holyer persones then monkes. And all they that wold lyue accordynge to the gospell were wonte to gyue them selues vnto that lyfe, bicause they had a greater occacion & helpe to leade a good lyfe, then with them of the world. A person myght better kepe his symplycyte, chastyte, sobryete, and other vertues in such assemble of holy psones the he coude do amonge the seculers & worldly whiche sought but thynges carnal. So was then the lyfe of Monkes the fountayne of Chrystendom. But thou must knowe that the Monkes of that tyme were all other then they of this psente tyme. They made no vowes or ymples as they do now. None was then constreyned to Chastyte or other vertues agaynst theyr wyll. They were then subiecte and obeysaunt to the cõmaundement of theyr Abbot wyllyngly as though god had cõmaunded them. For theyr superyours cõmaunded them nothynge but the cõmaundmentes of god and of the gospell. And bycause I may not reherse the lyfe of all Monkes, I wyl speake here of foure maner of Monkes, to thentent that ye may know how the lyfe of Monkes is chaunged. The fyrst Monkes was Helias and Helizeus. the sones of Jonadab, the sones of the prophettes, saynt John Baptyst & other lyke. They were persones lyuynge in abstynence, in wyldernes. But the lyfe of them hath no maner of symplytude to the lyfe of our monkes now a dayes. Not longe after that our sauyoure Chryst was ascended in to heuen there is cõme an other secte of Monkes, of whom wryteth Philo

and Eusebius. These monkes had theyr begynnynge of discyples of saynt marke. With them dwelled women & lyued to gyther seperate frome the people in sobryete, chastyte & loue. And lauded God with redynge of the Psalmes, with fastyng and prayers. And lyued holly after the lyfe which the appostles had fyrst enterprysed among whom all thynges were comon. As sayth saynt Luke in the actes of the Appostels. Many haue folowed the lyfe of these monkes as saynt Effrem, saynt Machayry/saynt Hierome/saynt Hiliodore/and many other holy persons that then were in the worlde as a man may perceyue in the bokes of.s. Johñ Crisostome. Of suche lyfe was also saynte Martyn with his bretheren. They were not ydle but wrytynge of bokes and laborynge with there handes for to gette theyr expences. They made no vowes nor professyon. Euery one mought eate, faste and rede when he wolde lyke as dyd the seculers, they came many tymes togyther to cōmunyon and prayer, they had no certayn masses /nor houres to synge dayly. And when it was noyous to them they mought auoyde oute of the cōpany, for they were not constreyned to abyde there by any professyon. And whē a byshoppe or an herdeman dyed they toke custumablye one of these mōkes for a new byshop and herdman/for they were then holy & lettered persons. After them came the thyrde secte of Monkes of the whiche was saynt Benet/Mountanus, Gregore and other monkes of the order of saynte Benet. In that tyme was the lyfe of monkes sumwhat charged with a certayn nombre of Psalmes, with certayne prayers with one certayn habyte and order & with other

Actes.4.

ceremonyes. Neuertheles sait Benet dyd not so charge his ordre, but submytted all to the discrecyon of the Abbo to dyspose charge & do all thynges accordynge as he thulde thynke it most conuenyent after the tyme. And bycause they were men of holy lyfe, the Citolens toke of them to be theyr pastours & byshoppes. So came it afterwarde to passe that the prynces and great personages haue had fauour & loue to the Cloysters, & haue gyuen them moche goodes & possessyons/ & haue founded newe monestaryes so that they are thus multiplyed in the worde as thou mayste se. And bycause that so moche goodes & possessyons haue ben gyue to them, theyr good dyscyplyne & holy lyfe, is by lytle and lytle brought to nought & corrupted by rychesse. So that they haue enterprysed to make sumptuous buyldynges, costlye vestymentes and haue regon to eate & drynke delycately, they haue bought precious vessels, chalyces, & other ornamentes in theyr churches. So haue they enterpryssed to lyue not as Monkes but as maysters. By these thynges here is couled the spirite and loue of god. Thus leauynge the spirite they haue take the flesshe, ordeynynge all theyr holynes in vayne, & outwarde thynges & ceremonyes, as in redynge theyr houres, in syngynge, in knelynge, in habites and many other ceremonyes. But humylyte, contemptibilyte, sobryete, pacyence, and pouerte, they haue forgotten. And by suche meanes is the lyfe of Monkes cõme to voluptuousnesse & to all vanyte by the haboundance of rychesse. Thus haue they regonne to ydle and wolde not get theyr expences by labour of theyr handes, as it was ordeyned at the regynnynge. Thus by ydlenes are they

cõme to all yll and peruerſyte, and by great hoꝛꝛs are they fled out of theyꝛ choyſters Monkes and Nonnes. Then was it oꝛdeyned (as it ſemeth) that before S. Barnardes tyme the Monkes dyd make profeſſyon. After that the lyfe of Monkes was ſo coꝛrupted came ſ. Bernarde to the cloyſter and then were the monkes reformed. Then dyd they take delygently theyꝛ eſtate agayn and began to charge theyꝛ oꝛder with profeſſion and promiſe & haue made many ſtatutes after the whiche they myght lyue, and wherby they myght compell men therto, foꝛ the wyllynge ſpiryte was clere extynct in them. After this is cõme the fourth ſecte of Monkes. Is Noꝛbertus ſayne Dominycke, S. Fraunces. And of them are come many ſectes: as the obſeruauntes, freeres Minoꝛs, Collettes, & Martynyans. Sayne Dominycke hathe ben as fertyll as ſ. Fraunces. And thus are the cloyſters and Monkes multiplyed without numbꝛe. But the greater that the numbꝛe of monkes & nonnes hath ben, the greater hath vertue and charyte ben mynyſched, foꝛ they haue begonne to make dyuyſyons and partes the one agayn̄ſt the other, foꝛ to knowe whiche of theyꝛ oꝛders were mooſte holy, and better then other, and many other folyes.

After this haue the Monkes gotten Popes, and Cardynals of theyꝛ relygyon. And alſo they haue purchaſed and gotten to theyꝛ dyſpyte and contempte one religyon of another many pryuyleges. pardons / and auctoꝛytes / to make confrarye ſ foꝛ the ſeculers whom they make partakers of theyꝛ good woꝛkes, as though they dyd moꝛe then they are bounde foꝛ to do. Notwithſtandynge that Chryſte hym ſelfe ſayth in the goſpell of Luke.

Luke. 17 After that ye haue done all that to you is cõmaun
ded, yet say ye: we are vnprofytable seruauntes.
we haue done but that which we were bound to do
Thus are the Cloysters & monkes multyplyed, &
all charyte amonge them is mynysshed. In tymes
past was the lyfe of monkes a departynge fro the
worlde, & now they are called monkes which in the
myddest of the worlde bye & sell, iudge, eate, drynke
& are cõuersant lyke seculers, & yet they wyll styll
be called monkes & rather religyous. They do the
better to be called religyous then monkes after the
lyfe that they lyue nowe. Monkes after the greke
worde, signifyeth, Solytary or lyuynge alone, as
they were wont to lyue before tymes, when theyr
lyfe was good and holy. But religyous after the
latyn is bounde & subiecte. For what is nowe the
lyfe of the religyous but a seperstityous subiectyõ
to certayn vayne ceremonyes. Therfore they may
now by good reason be called religyous, that is to
say, captyues imprysoned in a ceremonyall lyfe, &
all iudicyal, for as moche as they do not kepe theyr
order literally & wyllyngly, but for the most parte
by cõstraynt. But theyr intent is not to be called
religyous for this cause. For this relygyous veto
keneth somtyme holy and gyuen to the seruyce of
god, & therfore they wolde so be called entendynge
so to be taken more holyer then other. After that
the Apostle sayth. Yf any man thynke that he is
somwhat when in dede he is nothyng, the same de
ceyueth hym selfe in his ymagynacyon. Alwayes
in olde tyme reygned all vertue amonge the relegy
ous. They haunted not the worldly people, & ther-
fore myght they well be called monkes, that is to
say, solytaryes, lyuynge alone and also relegyous

that is to say holy & bounde to all vertue, but now ye shall fynde no where no greater eaters, banketters, drynkers (I dare not say dronkerdes) chydynges nor envy thē amonge them. They thynke that whē they kepe theyr rule outwardly in habyte kne lynge, weckyng, syngyng, redyng, fastyng, sayng of masse, & in other semblable cerymonyes, that they are then sayntes & vertuous, albeit that all these thynges thus done without the spiryte & frewyll, are nothynge els before god but superstycyō, pryde & ypocrisye. Thus do they dayly encrease theyr superstycyous ceremonyes trustynge therto bycause they haue not the same fayth & spiryte that the religyous had in tymes past. Before tymes the loue of god styred them to do suche thinges. Now they do it all of necessyte, as though they coude not be saued without suche thynges, makynge to them ydoles and goddes of the workes of theyr handes. Then howe is it nowe a relegyous lyfe? I se nothynge wherfore they shulde go in to relygyon.

☞ Whether the lyfe of a Monke be better then the lyfe of a cōmon Cytesen. the xvii. Chapit.

The lyfe of Monkes as it is nowe vsed in the world is no other thynge but a secte & therin lyeth no more holynesse then in the lyfe of a good housholder. Wherfore the state that the monkes are cōme to now a dayes is moche to be playned. And yf thou wylt know that I say trueth, cōpare the lyfe of a good housholder vnto the lyfe of a good monke / & behold which agreeth moost vnto the doctryne of the gospell. The monke is obeysaunt to his Abbot pryour or warden. The housholder to his pastour or herdman, in that it pleaseth hym to cōmaunde hym, in fast-

ynges holydayes/ ⁊ suche lyke, ⁊ that many tymes more wyllyngly then the monke to his abbot.
The monke promyseth pouerte/but he neuer wanteth as sayth saynt bernarde He is fedde and nouryssched of the goodes of other gayned by the labour of other. He gyueth to none other but receyueth euery where. The housholder lyueth not of almes as doth the monke or freer, but gayneth his lyuynge with the labour of his handes, yea he gyueth almes accordynge to his power. So is better herein the housholder thē the relegious. For chryst
Actes, 20 hym selfe sayth that it is more blyssed to gyue thē to receyue. The thyrde thynge that the monke promyseth is chastyte, neuerthelesse the state of matrymony pleaseth god also for, he hym selfe hath instytute it. The monke promiseth to kepe the rule of a man. The housholder is content with the promyse that he hath made at the fonte of baptysme, so that he maye kepe it well. For the good lyfe lyeth not in moche promysynge but in kepynge well that whiche one hath promised. The monke reioyseth bycause s. Fraunces or s. dominycke is his superyour. The housholder holdeth god for his superyour The monke hath the rule of man, the house holder the rule of god, that is to say the gospell.
Then why wyll the Monke holde hym selfe more holy thē the cōmon housholder? god is egally lyke nere to all them that loue hym with all theyr hert, and lyue accordynge to the gospell/ be he monke or Chanon, reguler or seculer. The habyte of Monkes or theyr ceremonies can not helpe them when theyr hert is not good, lykewyse as the seculer habyte can not hurt the seculer man whē his hert is spirytual, for the pfectyon of chrystēdom lyeth not

in meate or drynke or in other outwarde workes as is fastynge prayenge with the mouthe, watchynge, redyng, syngyng makyng obeysance with the heade/knelyng or in any outwarde thyng semblable. As testyfyeth. S. Paule. The kyngdome of god is neyther meat nor drynke but it is rightwousnes, peace, & ioye in the holy ghoste. Yf thy herte & entent serch none other thyng/ but the honoure & wyll of god, yf thou reioyse that thou mayste do & suffre al thyng for the loue of god/then arte thou sure that thou louest god & that he loueth the.

This let euery relygyous knowe that he maye not thynke that he shall be iustyfyed by his outwarde workes, or that he is any thing better then the seculer man. As at this daye (god amende it) we se that manye relygyous esteme them selues so holy, as though they alone were chrysten. And hereof many tymes the seculers are cause whiche playn theyr lyfe when they beholde the lyfe of the religious. They prayse the state of relygió bycause they regard onely the outward workes & playn that god hath not called them to such a lyfe whē the religious here this they glorifye therin, trust in theyr good workes, and thynke that it is euen so, & that they be more holy thē the other. This is the moost daūgerous temptation that the relygyous maye haue, for by this tēptacion they begyn many tymes to trust & abyde vpō theyr good workes. notwithstandyng they be done often tymes agaynste theyr wyll whiche cā neuer be good, as at this daye we se how many mōkes & nōnes lyue in theyr cloisters agaynst theyr wyl, and al that they do procedeth frō an herte cōstreyned & not volūtary And out dare they not go for shame bycause they

haue otherwyse ꝓmysed. And they curse oftymes all euyll to them that haue counceyled them and brought them in to that relygion, and wold fayne that theyr cloyster were burned. And so be they neuer content in theyr herte neyther can fynde any reste of conscyence/ & be then moche ferther frome god then they were whē they were seculers, such people oftymes doo many euylles towarde them selues, by impacyence and rebellyon agaynst god. They do nothynge by loue that they haue to god or bycause that they byleue them selues to be the chyldren of god, but onely by cōstreynte & agaynst theyr wyll. And when they muste dye they truste and stycke vpō such workes by them done agayste theyr hertes, and by cōstreynte of theyr ordre and thynke euen thus. Behold dere lorde, my lyfe hath ben to me harde & bytter, I haue ofte tymes had euyll wyll I haue alwayes abyden in my cloyster I haue kepte myne ordre/ I haue valiātly fought vnto the ende, gyue me now the crowne of glorie and the euerlastyng lyfe. In all the world is there not a more daungerours synne then this peruersyte & ypocrysye. It were better for such people to voyde from theyr cloyster. For synners knowyng theyr synnes & requyryng perdon & grace are receyued to grace where as such ypocrites ar reproued of god/ as we may se in the gospell, where god receyued to grace Mary Magdaleyne, saynt Mathew, the good thefe, and many other opē syñers But he hathe lefte the scrybes and Phariseys in theyr blyndenes whiche trusted in theyr workes.

Ye fathers and mothers beholde well what ye do when ye put your chyldren in to relygyon. For ye are causers of all theyr syñes. And it suffyseth

them not to lyue alone in suche abusyon but they teache it them selues to other/ whome they wryte in theyr confraries and make them partycypant of theyr good workes whiche procede often from an euyll wylled spyryte whiche can neuer be good before god, for god wyll no constreyned seruyce. Neyther is theyr any worke agreable to god, but suche as procede from fayth, charyte, and out of a wyllynge herte. And yf god wold constreyn the deuyls to praye moche, to synge moch to watche moche, and to do suche other thynges. But god wyll none of oure workes, when he hath not our hertes. And all the workes that we doo daylye be agreable to god, yf with all oure hertes we loue hym, byleue and trust in hym. And all the workes done without suche faythe and loue be synne and dampnable before god, & yf we stycke vpon them as though they were good workes. And so were it better for the to go out of thy cloyster and to be an open synner and to knowlege thy mysedoynge before god, as dyd the Publican then so to truste to thy workes, as thoughe god for them dyd owe to the, the kyngdom of heuē. but thou sayst I haue promysed it I muste abyde. I saye agayne. None is bounde to holde a promyse whiche is contrary to his helthe, dyd Iepte and Herode / whiche had ben better to breake theyr othes thē to holde theyr promyses. For none maye promyse nor holde a thynge that is contrary to his helthe s. Franceys and saynte Domynicke had leuer that thou were saued in kepynge the gospell, then dampned trustynge vpon thy workes. And it is better to be shamed here before the worlde then before god. But what is it that thou haste promysed when thou

Iudi. 11.
Mark. 6

madeſt thy profeſſion: haſte thou promyſed that thou wylte not lyue after the promyſe that thou haſte made at the baptyſme. Thou ſayſt nay. But therfore ſayſt thou am I entred into relygyon for the better to fulfyll the promyſe made at the baptyſme. Then when thou perceyueſt that thou lyueſt worſe in the monaſterye, then thou dydeſte when thou were ſeculer why dareſt thou not take agayn the lyfe & eſtate wherin thou mayſt worke better for thy helth without offendynge any perſone but rather amend other, or yf thou be entred into relygyon for to ſeche the helthe of thy ſoule & fyndeſt there more noyſe, enuy, dyſtynkyng, banketes, diuiſions, hatredes / then fromwhens thou cameſt, thou mayſt alwayes ſaye, I am come hyther to amende my lyfe. And I finde that I ware dayly worſe, therfore I wyll go there I maye amende my lyfe and ſerue god with more great reſt of conſcyence. Therfore I tell the that it is better to lyue well in the worlde/then euyll in the monaſterye and to truſte vpon thy good workes. But thou muſt thynke not to leue the cloyſter to haue lybertye and carnall pleaſure but onely to ſerue god more frely as ſayth ſaynt Paule. Gyue not your lybertye an occaſyon vnto the fleſſhe. And none can gyue the better knowlege herof then thy one conſcyence when thou aſkeſt it counſeyle for it deceyueth none but ſayth alway manyfeſtly the truthe. The worlde hath lykewyſe his daungers and his perylles and it is impoſſyble to lyue in the worlde without ſynne. Therfore when the relygyous ſeyth that he may be ſaued in his cloyſter/ let hym abyde there al though he haue there moche to ſuffre. But when thou perceyueſte that in thy

Gala. 5.

cloyster thou wolte agaynste thy helthe/thou
mayste then retourne into the worlde without
synne and lyue accordyng to the gospel al though
that it be greate shame before the worlde for it is
better to obey to god thē to men, as sayth. s. Peter Actes. 5.

☞ How it is that the monkes go not forward
in spūall lyfe but ware ofte worse. The. xviii cha

AND wylt thou know why they lyue now
slouthfully in the monasteryes & wherfore
that there be so many that wold they were
out? This happened for none other cause
but that they neuer entred for that entent that
they shuld haue entred One entreth there of neces
site to haue his exspēces. Another to wēne a great
prelate the. iii. to lyue ydle, & to haue good tymes.
Many for vayne glory to be reputed holy & deuout
to be honoured of the comon people, or so in pre-
chyng to shew them selues that they wyste none
taketh that estate with such a spiryt & courage as
somtyme dyd s. Frāceys, or s. Benet. And therfore
they pfyte nothyng. But the longer they be there,
the more slouthful they ware to ward good. For to be
ydle, & to be nourysshed delycately dulleth vs & ma
keth the flesshe rebel, that they are the more encly-
ned to lubricite, vnclēnes. hatred, enuye, & slouth
thē the seculers that labour with theyr handes.
Some se the relygyous rede moche pray, synge,
watche, goo wolwarde/and weare lyke clothyng
And this pleaseth them. They gette a pleasure
to serue god in suche a sorte. They here saye
that euery bodye promyseth the kyngedome of
heuen vnto the obseruauntes, so that they kepe
well theyr rule, and by this meane conceyue they
spiryte and courage, to lerne this lyfe, bycause

they consyder not what thyng is promysed them yf they kepe wel the promyses made at theyr baptysme. And after that they be thus entred in to the cloystre, they heare of none other thynge/ they lerne none other thynge but outwarde workes, as redynge, syngynge, watchynge/ fastynge, and other lyke ceremonyes. They knowe none other thynge but that the summe of all perfectyon and helth restethe in these thynges. So thynke they, that they haue the prynceppall parte of al perfectiō & that they are sure to be saued when with great vnlust and tedyousnes they haue accomplysched and obserued these outwarde thynges. And bycause they thynke thus they abyde hangynge and trustynge in suche thynges. And so come they neuer vnto the holy and blyssed spyryte of saynte Fraunceys or of saynt Benet. They haue neuer experyence howe it standeth with a spyrytuall herte, for they knowe not what thynge they shuld do within forth. They thynke that all lyeth in outwarde workes, and bycause they come not to the spyryte, therfore abyde they so colde, wery, and sloughtfull. And so recule they more backwarde then they go forwarde in goodnes. And comonly when they haue lyued in theyr religyon twenty or thyrty yere they are lesse worth as to purpose of helth then they were at theyr entre. For they haue nought gotten there but a good estymacyon of them selfe of theyr good workes, superstycyon and ypocrysye. They haue not yet ones tasted the sobriete and lytell estymacyon that the spyrytual person beareth in his herte of hym selfe, for they abyde alwayes in the flesshe and in the letter of theyr rule & of the commaundementes. And they

we nought by loue or with good hert And as longe as they kepe thus theyr ordre they are reprooued of god with the Pharysey. ¶ For yf the lawe of Moyses & the cerymonyes whiche god hym selfe dyd ordeyne myght iustyfye nor saue none (as wryteth saynt Paule in all his epystles) howe moche lesse may a monke be iustyfyed by his rule and cerymonyes which be instytute by men, wher fore we must serch all in the herte & in the spyryte wherby he maye be iustyfyed. For the outwarde workes whiche we do without the spiryte be some tyme called flesche by Chryst in the gospell. Suche flesche profyteth nothynge, it is the spyryte that quyckeneth as Chryst sayth. That is to saye. All outwarde and foreyne thynges seme they neuer so holy yf it procede not from the spyryte fulfilled with fayth and loue. That is to saye yf it be not done by charyte and loue ioyfully by the mocyon of faythe & truste that we haue to god, all suche thynge seme it neuer so holy or haue it neuer so goodly apparaunce profyteth nothyng but rather hurteth and maketh an ypocryte. For that god is a spiryte he loueth nothynge but that whiche procedeth from the spyryte as he hym selfe sayethe in the Gospell. Saynt paule oftymes calleth such outwarde workes elementes (that is to saye) commencementes and entrees into Chrystendome, as though he wolde saye that suche thynges are ordryned and instytute for them that begyn to take vpō them the Chrystyanyte. As the chyldrē of the scole lerne fyrst theyr. A.B.C. He warneth vs also that we suffre not oure selfe to be deceyued & that we serue not nor abyde subiectes vnto suche elementes, but wylleth that we shulde procede to

Luke.18.

Johñ.6.

Gala.4.

Collos.2

the spyryte. For what profyt shulde a scoler haue to abyde all his lyfe in his .A. B. C. And learne no ferther. No more spyryte bringe the workes without the spyryte and fayth. Moreouer oure sauyour Chryste calleth them mannes constytucyons

Mat. 15. sayinge. They honoure me in vayne teachynge doctrynes & commaundementes of men s. Paule

1. Ti. 4. also calleth them bodyly exercitacyon, that is to saye thynges wherby our body is onely exercysed hulyed & letted to do worse. They of them selues profyte nothyng to our soules, For he sayth/exercytacyon or bodylye labour is lytell thyng profytable, but mekenes profyteth to all thynges. And this is bycause that we do it with the body onely and that therby our herte and spirryte is not toumed to god. Suche outwarde workes are moche mocked of the prophete Esaie, where he speaketh

Esai. 2. in the persone of god in this maner. Offre me no more sacrifyce / Sence to me is abhominacyon / I wyll no more suffre the feastes of the newe mone nor of the sabbot, nor other feestes, my soule hath hated your Calendes & solemnytes. And agayne.

Esai. 66 Heuen is my seate, the erthe is the fotestole of my fete, what is the house that thou canste buylde to me. And whiche is the place of my reste. My hāde hath made all these thynges sayth the lorde god.

But wherunto shall I take regarde but vnto poore and contryte spyryte and vnto the fearer of my wordes. He that maketh sacrifyce of an ore as he that slewe a man. He that kelleth a shepe as he that brayned a dogge. He that offred oblacyon as he that offered the bloode of a hogge. He that remembreth the encence as he that blessed an ydol They haue chosen all these thiges in theyr wayes

and they? ſoules haue taken pleaſure in they? abhomynacyons/wherfore I wyl alſo reherce they? illuſyons & deceyte. And I wyll ſpynge vnto them the thynges that they feared bycauſe I haue called & they? was none that anſwered. I haue ſpoken & they haue not herde. Thynke well on theſe wordes you all that make ſuche eſtymacyon of your ceremonies, feaſtes, oblacions, ſenſynges & all other outwarde warkes. For all be it that ye wyll ſay that al theſe wordes are ſpoken of Jues that abode obſtynate in the lawe of Moyſes, that they not. Yea, ought they not. Lykewyſe to be vnderſtande to all them that folowe the Jues in ſuche rytes. As do all they thynke to do great pleaſure to god by they? ceremonyes, ſūptuous buyldynges, playng at the organs/ſenſinges/dyuerſytees of abytes with a. M. other dreames, whiche thynges maye be done by any enuyous or proude perſone, ye verely by a theefe or a murtherer alwel as by a very chriſten. But to loue god with a good herte to recognyſe his imperfectyō, to praye for his enemyes to ſocour by very loue his chriſtē brother to bere pacyently & with a ioyful herte all that god ſendeth, theſe thynges can none do but that is all holly gyuen to god. They that are ſuch are onelye verye relygyous before god. For onely ſuche do fulfyl the rule. For they do obſerue it and kepe it ioyfully, & with a wyll free & good. But other wyſe when one doth al by conſtreynt & tedyouſnes it is but a ſmall confoyte. But that there be nowe ſo fewe relygyous haupnge the very felynge of the ſpirpte/ this is for none other cauſe but (as I haue ſaid before) forbicauſe that they entre not with ſuch a courage & entēte as they ſhuld

to and they that are instructed as it aperteyneth. Therfore who soeuer wyll enter into religyon let him beware about all thynges that he enter not vpō thentencyon to deserue the kyngdome of heuen by watchynges, fastynges, abstinences, prayers syng synges redynges, & other lyke thynges. For yf the entente be suche, he trusteth in the workes and becōmeth an ypocrite, and the more he doth of suche workes the more great ypocrite he becōmeth, & so abydeth he alwayes a marchaūte with god, for he serueth for wages. But yf thou wylt enter in to relegyō thou must do it for the loue of god bicause god hath made vs his chyldren for to thanke hym agayn/ & to flee the syn whiche reygneth amonge the worldly, for he that doth thus, thynketh that he can neuer do seruyce ynough to god for that he hath receiued alredy for loue knoweth no mesure He laboureth not for to get the eternal lyfe as the marchaunt for his wages, but onely to gyue thankes for the goodnes that god hath done to hym all redy, bycause that he beleueth & knoweth of suerte that he is the chylde of god & his heyre. And therfore when any hath the fayth wherof we haue before spoke he is to be prayed that by thankfulnes doth seperate hym selfe fro the worlde for to flee the daungers therof, for the world hath a thousande occacyons to syn, & principally yonge people. Therfore this is not to be dysprayed that a man yelde hym in a good relygyon to amende his lyfe. But yf one fynde now in the monesteries more debates dryuynges, banketynges, pompes, hatred, enuy, & ypocrysy then in the worlde, it were moche better to abyde out, yea or yf one be entred to auoyde out rather then to lerne there to haunt suche lyfe, not

to ware worse. But thou mayste saye, I haue made pfessyon & promes/ I muste abyde. I haue sayde before that none is bounde to hold, yea that none ought to holde any promyse that is cōtrary to his helth. Herken to S. Paule. We cōmaunde you bretheren by the name of Jesu Chryst that ye withdrawe your selues from euery brother that walketh inordynatly & not after the institucyon whiche ye receyued of vs. And agayn. If he that is called a brother amonge you be a fornicatoure or couytous a worshypper of ymages, a rayler, a drōkard, an extorcyoner, with hym that is such se that ye eate not, and agayne. God hath not called vs to lyue in stryfe & discēcion but in peace & loue

2 Tesse. 5

1. Cor. 5.

☞ Of parentes that wyll put theyr chyldren in to religyon. The. xix. Chaptre.

HERE muste we warne the parentes that they be ware to put theyr Chyldren into religiō without aduice whiche they do often bycause they seche more theyr owne pfyte them the helth of theyr chyldren. For some do it bycause they haue many chyldrē and to thētent that they may mary the other more ryche ly, they put one or .ii. hauyng some bodelye imperfectiō into religiō Some also do it to haue honour by theyr chyldren bycause they are made monkes prestes or prelates. Other do it by hope to be holpe & socoured of theyr chyldrē. Beholde how that by suche meanes there be few that entre into religion with suche intencyon as I haue sayde aboue. It is not to be prayed but greatly to be dysprayed whē by such occasyō any entre into religiō. Ther fore shulde the parētes se fyrst whether theyr chyldren were enclyned therunto or not, and whether

they dyd desyre it or not / and for what cause they desyre it. For yf they be not enclyned therto / why wylt thou lose them as though none myght be saued in the worlde. Howe dyd men before that monkes came in to the worlde? And why were not the Apostles monkes? Yea why were ye not monkes your selues that so wolde haue your Chyldren. God (as sayth saynt paule) loketh on no mannes person whether he be monke or seculer/man or woman/noble or ygnoble. But he onely is agreable vnto god that loueth hym with all his herte be he housholder/ preest/ relegyous/ or laye/ it is all one
Actes 10. vnto hym. And saynt Peter sayth. There is no respecte of persones before god. In these thynges are many tymes moche gyltye the relegyous that with fayre wordes drawe youth in to your Cloysters. Somtyme the chyldrē them selues bycause when they se the relygyous synge, rede, pray, knele watche, auayle theyr heedes, and do all suche lyke thynges, they esteme that to do suche thynges is a holy lyfe/ & get a wyl to do lykewise, but whē they haue ben there a yeare, they repente that euer they were entred, for they haue not the spirit that may cōfort them/ & to auoyde they are ashamed, and so make they professyō agaynst theyr wyll. And euen as they began with a colde courage, so abode they cōmonly colde & chaunged from god. Therfore it were well done to absteyne hym selfe fro makynge of suche professyō to thage of. xxx. yeare, as before tyme none was sacred a preest before thage of. xxx yeares, in whiche tyme he myght proue hym selfe yf he myght kepe his rule or not, for we se many yonge people ꝓmyse chastyte but fewe can kepe it.
¶ Of the lyfe of nonnes & chanons. The xx. Cha

DE may se nowe a dayes many Monasteryes of nonnes in the which they syng and rede moche. And this I meruayle at, from whence cõmeth theyr syngynge. For seynge they vnderstande not what they synge I can not tell what profyt it cõmeth to. For saint Paule defendeth to synge in the church (that is to say in the assemble of the chrystē) but in a tongue that all may vnderstande. 1. Cor 14 Then the syngynge of nonnes can not be agreynge vnto god seynge that they do not vnderstande it. No maner of spirytuall ioye can they take therby nor no amendement, but do all by cõstraynt of theyr rule and agaynst theyr herte manye tymes, serchynge nothynge elles but vayn glory. It were moche better for them to rede theyr houres in a language that they vnderstode. For when the spiryte is not adressed to god, the syngynge or redynge profyteth nothynge, for yf syngynge without vnderstandynge pleaseth god, the bydes, lutes, harpes, and other instrumentes shulde moche please god. Then when any syngeth without vnderstandynge it profyteth hym lytle. Therfore it were moche better that the nonnes & other relegyous dyd rede & synge theyr houres & theyr Psalter in theyr cõmon language. Paula & Eustogium and also other ladyes of whom wryteth saynt Hierome, dyd rede, in theyr tyme theyr serupce in the latyn tongue, but that was bycause they dyd wel vnderstande it. And hereby it is now cõme to passe that our Nonnes do synge and rede in latyn and mooste for vayne glorye, bycause they vnderstande it not. They thynke that the Latyn tongue sounded mooze pleasauntlye before the worlde, Nowe is there a thynge the Nonnes

moche to be dyspayled/ & that which is cõtrary to the gospell, it is that they are so sumptuously clothed & apparcled. It was the custome of olde tyme (whiche I do not approue) that suche relygyous women went bare heeded & bare necked & so came to church. This maner hath the bysshoppes wysely reproued & chaunged, & haue ordeyned that they shuld come to church theyr heedes couered lyke other women. Thus when any ponge womã promyseth chastyte, the bysshop couered her heed/and necke to thentent that they shulde not be sene and that none shulde couet her. And bicause there was then no monestaryes suche virgyns kept them selues in the houses of theyr parentes and went not out but with the parent that onely for to se masse or to the sermon or to visyt the martyrs in prysons One might lyghtly know them by the clothe that they bare about theyr heedes & neckes. After this Mercelia and Paula dyd enterpretyse to buylde a monestarye at Rome for that suche virgyns dyd not lyue without daunger in the houses of theyr parentes. Thus hath the cloysters of Nõnes taken theyr begynnyng, whiche were wont to gette theyr expẽces by the labour of theyr hãdes. They sange not as do nonnes nowe a dayes but redde Psalmes worshynge. Thus serued they god in al obedience, chastyte, labour symplycite & meknes. Theyr rayment was symple to dyspise the world. Theyr hedes were couered to thentent that they nyght se no mã & no man them. But nowe (god amende it) all is tourned to pryde in such maner of blasing facyõ & costly in all theyr apparell & lyuyng whiche was gyuen them in tokẽ of sobryete, chastyte, & meknes, so that I cã not se what holynes

ſs in the nonnes lyuynge as it is nowe vſed in the worlde. It is more agreable to the worlde then to god. For cymplycyte, contemptibilyte, puertye & humilyte whiche god requyreth is now banyſhed and reproued. All is turned into pryde, exceſſe and coſtly aparayell as thoughe in theſe thynges laye perfyte ſpirytualte and holynes of relygyon.

¶ Of the cloiſters of ſyſters & theyr lyfe. xxi. cha.

THere is alſo dyuers cloyſters of Syſters whoſe lyfe ſemeth to be more accordynge to the goſpell. For to laboure with theyr handes & to helpe one another by loue is a chryſten lyfe. And ſ. Paule boſteth hym ſelfe in his epyſtles, that he hathe gotten his exſpences in the laboure of his handes, exortynge vs ſtrongly to do lykewiſe. As to the teſt. We haue not (ſayth he) eaten our breade for nought, & without gettynge of it. And herein is better the lyfe of Syſters then of the nonnes, for they are alwayes dylygente in theyr laboure, as in ſpynnynge, knyttynge, waſhynge, and other lyke occupacyons. So ſhulde all perſones do, for to be ydle and to be moche worthe is impoſſyble. And (as ſayth ſ. Hierome) there is nothynge worſe in a good purpoſe then ydleneſſe. And therfore they of Egypt wold receyue none to be a monke yf he were not able to gayne his expences in labourynge. Saynt Auſten holdeth them for herytykes that ſaye that relygyous ſhulde not labour. But why are the relygyous at this day ſo corrupted & deſolute? but bycauſe they are become ſo ryche that they wyll labour no more. Wherfor to be moche ydle, to eate and drynke delycately, to haue all maner of eaſe, & yet to abyde in goodnes is a thynge impoſſyble, wherfore whē

the moneſtaryes ſhalbe impouerylſhed agayn, the monkes wyll begyn to labour with theyr handes and then wyll the relegyous ware better.

For bodely laboure is cõmaunded to all perſons by the cõmaundement that god gaue vnto Adam, Gene. 3. whẽ he ſayd. In the ſweate of thy face thou ſhalt eate thy breade. Lykewiſe ſayth the ſcripture, that 2. Theſſ. 1 he that laboureth not ſhulde not eate. Hereby may ye ſe wherby it cõmeth that the relegious & preeſtes are ſo corrupted. This is by none other cauſe but that they are ydle & haue to moche good, wher by all humilyte & ſymplenelle that was in Jeſus Chryſte and his Apoſtles, in them is hollye perylhed and quenched. But yet is there an imperfeccyon amonge theſe Hyſters moche to be dyſpray-ſed, it is that they labour to make to ſumptuous and pompus edyfyces, Moneſtaryes, and Cha-pelles wyll be eaſely lodged, and are to ſuperſtycyous in garnyſheynge with great coſt, theyr Cha-pelles & aulter clothes, makyng ſumptuous aulter tables/aulter clothes/curtaynes/and thinges lyke whiche are all nothynge but pryde/pompe, and cõcupyſcence of the eyes. As wryteth ſaynt Johñ Johñ. 2. And albeit that ſome wo it of a godd entent thyn kynge that by ſuche thynge to do greate ſeruyce to god. Yet it is all nought elſes, but abhomyna cyon before hym/ he ſetteth not by ſuche thynges. Eſai. 66 As wytneſſeth the prophet Eſaie ſayenge.

For he loueth all ſymplycyte/ humplyte/ and po-uertye/ as well outwarde as inwarde/ as he hath ſhewed in all his conuerſacyon and doctryne. And this knowe ye my dere ſyſters, and ye alſo my re-legyous brethren that ye robbe from the poore all the goodes that ye dyſpoſe and ſpende vpon ſuche

pompous buyldynges and ornamentes of youre chapelles for when one entreth into your monasterynes one can se nothynge lyke vnto the pouerty of Jesu chryste whiche had not where he myght reste his heed. But contrarely youre monasterynes seme rather the palaces of kynges or prynces thē houses of hospytalyte to harbour youre selfe and youre poore nedy brethrē. Remembre ye not that god wyll requyre the bloode of the poore of youre handes, bycause they dye for hungre by your oute rage. There is nothynge that planteth couetyse in the hartes of the relygyous and that maketh them begge but this superfluyte and outrage for without these thynges here it were no nede to begge they myght get honestly theyr expences in the labour of theyr handes & myght do almes holsomly of that, that they shulde haue superfluous for they shulde fynde worke ynough. And vnhappy were he that coulde not get his owne expences for all the worlde wolde take pleasure to helpe them to get it, and to se theyr holynesse in peasyble symplycyte and conuersacyon, So truely shulde they lyue pleasynge god and accordynge to the doctryne of the gospell. But one myght saye what shulde they do yf any myschortune happened to them, as of pestylence or of other thynges. I answere you that it is a demaunde of vnbyleue. Thynke you that god wolde leue them in daūger

Luke. 9.

I certyfye you that in suche a case he shulde not thynke hym selfe happy that mought not assyste & ayde them, for the lorde wolde moue the hertes to do it. For he neuer leueth his true seruauntes and chyldren in daunger yf they truste in hym. But wolwe when one seyth theyr sumptuous edyfyces,

so many folde garnysshynges of aulters & ymages courteynes of sylke & golde, and many other costly thynges whiche tr ely represent nothynge but vanyte vnto spirytuall hertes. One can in no wyse take pleasure therin, albeit that the worldly make moche therof, and prayse it moche, bycause they know but the flesshe and the letter whiche sleyth.

☞ Howe Man and wyfe shall lyue togyther, a doctryne after the gospell. The xxii. Chapit.

OUr sauyour Chryst hath cōmaunded nothynge so streytly as to loue one another Yea also to loue our enemyes, as writeth
Math. 5 saynt Mathewe. Loue your enemyes. Then howe moche the more shulde the man and wyfe loue the one the other, whiche are but one
Ephse. 5 body. Saynt Paule teacheth that the men shall loue theyr wyues. But (alas) there is but fewe that know howe they shall loue the one the other. For yf thou loue thy wyfe only bycause she is thy wyfe, and bycause she serueth & pleaseth the after the sensuall appetyte of the flesshe in beaute, noblenesse, rychesse, and suche lyke, this is no loue before god. Of suche loue speaketh not saynt Paul, for suche loue is amonge harlottes, yea amonge brute beastes. But thou shalt loue her bycause she is thy syster in the Chrysten fayth, and that she is enherytour togyther with the in the glory of god, & bycause ye serue togyther one god, bycause that ye haue receyued togyther all one baptysme and semblable sacramentes. Thou shalt also loue her for her vertues, as shamefastnesse, chastyte, dylygence, sadnes, pacyence, attemporance, secretie, obedyence, and other ghostlye vertues: al be it that she be poore and of small lynage and foule. For ye

may not loue the woman, but that is in her, that is to say/vertues and the grace of god. Also thou mayst not hate her, but thou mast hate the imperfection that is in her, as her vices, detractyō lacke of shame/lacke of chastyte/ vayn and ydle wordes glotony/ dyshonestie/ slouthfulnes/wrath/pryde/& other lyke vyces. Lykewyse shall the woman loue or hate that/ that is in the man. The man shall reproue his wyfe by good maner when she shall make any faute without hatynge her/haunge al wayes patyence with her as with a frayle vessell: as teacheth saint Peter. When suche a good and holy loue is betwene the man and the wyfe / then shall the man be the heed, and the woman the lesse The wyfe shall wyllyngly serue her husbande as her lorde. The man shall loue his wyfe & honoure her as his owne body For although that the man be the heed / he may not suppresse and dyspyse his wyfe/but must diligently defende her and kepe her fro all yl' as his owne body/he shall more enforce hym selfe that his wyfe loue hym / then that she feare hym. He muste loue her as god hath loued vs whyle we were yet his enemyes and yet infect with our synnes. So shall the husbande loue his wyfe, albeit that she be foule and deforme/ he shall not be harde or cruell vnto her/but shal support her patyently & shall warne her swetely. For yf thou be heed, why wylt thou hurte or dyspyse the body that is to say / thy wyfe. The man shall defende warne teache and cōduyte his wyfe/takynge hede that she clothe not her selfe to sumptuously/and pmpously / and that she weare no Jewelles for vayne glorye / for women are naturally gyuen to suche folyes and bragguery and pryde. It is not

expedyent that a Chrysten woman shulde appareyle her outwardely as with paynyms for scarcely is she the wyfe of one man alone that so costely dothe appareyle her selfe outwardely aboue her estate. Also they that do so gyue to many occasion of euyll desyres. And seyng thou hafte an husbãde why wylte thou go so to pleafe other. Herin shall the man be the heed & lorde ouer the woman & shal defende fuche fuperfluyte and vayne glory in his wyfe. He shall teache & exorte her that she do her dyligence to pleafe god by vertu and holy conuerfacion, and not by Jewelles and costly appareyll. For with fuche thynges do the mooft folyfhe women of all garnyfh them felues. Therfore shal the husbande take hede that the wyfe kepe measure herein. Then shal the wyfe obeye to her husband as to her foueregne, and shall loue hym as her owne body, shall honoure and feare hym as her
1 Peter. 3. lorde. For so was Sara fubiecte to her husbande Abraham, and she called hym her lord, as wryteth S. Peter. So dyd monica the mother of S. Auftin honour her husbande. And when he was wrathe or dronken she tempted hym not, but after that it was paffed she warned hym of it by fwete wordes. So shulde all good women do to theyr husbandes. Thus shall theyr be no fenfual or carnal loue in the ftate of maryage but a godly and a fpyrytuall. Then shall bothe man and wyfe helpe the one the other for to get theyr exfpences. The womãn shall take care for that that muft be done with in the houfe, and the man without. For fuche a lyfe is moche pleafaunt vnto god, as it is wryten in Eccleiaftes in this maner. In thre hathe my
Eccle. 25 fpyrryte had pleafure whiche are approued before

god and man. The concorde of brethren, the loue of thy neyghbour, and the man and the wyfe wel agreynge togyther amonge them selues. Such a lyfe is pleasaunt vnto god for he hymselfe dyd institute maryage in paradyce. The man shall alwayes attrybute somwhat vnto the woman for she is a frayle vessell. They shall lyue somtyme also in chastyte with one purpose and accorde to thentent they maye faste and praye. It is also alwayes best that in maryage the lyke take the lyke. For yf a poore man take a ryche or noble woman she wolde be the heed, & that is agaynste the teachynge of s. Paule. And yf the poore mayden take a rych & noble husbande, she is not felowe to hym nor lady of the house, but a seruaūt for he knowlegeth her not for his wyfe, but holdeth her for his seruaunt and drudge. And this is lykewyse agaynst the teachynge of s. Paule. For by suche meane the woman hathe not goten an husbande but tyraunt & a vyolent lorde. Neyther was Eue made of the fete of Adam but of this syde. Neuertheles when the ryche is ioyned in maryage with the poore, & loue well the one the other after such maner as I haue sayde so that the mā be alwayes the heed and that he dispyse not his wyfe, it is a chrysten lyfe be they ryche or poore, noble or vnnoble. For in this mater the wyll of god is more to be conselered then pouertye or rychesse.

¶ Howe the parētes shall teach & gouerne theyr chyldren after the gospell. The. xxiii. Cha.

Nothyng in all chrystendome is so necessary as to teache & gouerne the chyldren as it appartayneth. For defaute of gouernaunce of them that cometh all yles

into the world. And oftymes it is the faute of the parentes that the chyldren are nought/ bycause that they kepe not them selues fro gyuynge them euyll ensample whiche is a greate & daungerous syñe. This is the cause of the mooste perte of the syñes that be done in the worlde, wherfore it behoueth that the parentes take good hede that they gouerne theyr chyldren well & craftly from the begynnynge of theyr youth. For herein may they do seruyce moch acceptable to god. The fyrst shal the parentes do theyr diligens to make theyr chyldren to lerne good maners. And for to kepe them from stamerynge, lyspyng & pronoũsynge theyr wordes by halfe, whiche vyce cometh ofte tymes by theyr nourices which speaketh so to the children, which speche the chyldrẽ lerne & folow and this that they lerne so in youth cã they scarssy leue. Ye must also take good hede that no body make them afrayed of anythyng in theyr youth. For they ar somtyme fearful al theyr lyfe after. & when they are come to the age of. vi. or. vii. yeres at the vttermost let one send them to the scole to some good man that feareth god. Theyr parentes shall often enstructe thẽ of god, howe that Jesu Chryst verye god & verye man dyed for vs on the crosse, and howe that we shall haue another better lyfe after this lyfe here/ and how that god hath made & created althynges and al that is in the worlde belongeth to hym and howe that he lendeth it vs for to lyue withall and to vse it well. And howe that it is he that nourysheth and entreteyneth vs/ and how that we must truste & stycke vpõ hym, and that he wyll kepe vs well from all euyles. And so shall they enstructe them by lytell and lytel to the fayth and truste in

god. And how that god is theyr father & they his chyldren, as we haue shewed before. Therfore is mocke to be playned the cuyll custome that is amonge the Chrysten / that they ronne in to farre countreys on pylgrymages & leue theyr Chyldren and meynyne at home without hede & gouernoure It were a thousand tymes better that they abode at home, and lerned theyr chyldren in the lawes of god. For god requyreth not that we shulde go on pylgrymages, he neuer commaunded nor prayed them. For it is nothynge but all incredulyte and lacke of fayth, that maketh vs to ronne here and there and to seche God in on certayne place whiche is lyke myghtye in all places. But god commaunded all his people to gouerne and teache theyr chyldren & theyr meynye. As wryteth S. paule

Yf any one take not charge & care for his owne & 1. Ti. 5.
pryncypallye for his maynye he denyeth the fayth and his worse then an infidele or paynyme.

Who is he that wolde not tremble herynge these wordes of this holy apostell? O ye fathers and mothers maysters & maystresses take these wordes into youre hertes, for it is greate peryll to be worse then a paynyme & denye the faythe. Take good hede what seruauntes ye take in to youre house. For your chyldren oftymes wyll become lyke to the Take also good hede that your maynye tell no vyle tales, synge no vile songes / nor speake no foule wordes for that wolde moch corrupte the chyldren, ye must also beware that ye do not araye or clothe your chyldren, pompously to flater them or to make to mocke of them shewynge them to mocke folyshe loue. For when ye gyue them to mocke of the bryddell ye can not afterward chastice

or reprone them. It is expedyent that ye take hede that ye cloth not your selues to sumptuously, for yf ye do it. It profyteth nothynge to kepe youre chyldren from it. For the chyldren wyll lerne it of them selues by the yll ensample of theyr parentes

And when they se theyr parentes do it / they thynke it is no syñe/notwithstandyng that there cometh of it greate syñe and moche euyll. Let not youre chylde ronne where he wyll, but knowe alwayes where he is, who is with hym or in his cõpanye, & what thynge he dothe. So that youre chylde haunt honest games/ I saye not ryche or noble games, but of good maners, & that they be therto well instructed. Suffre not youre chyldren to go to weddynges or banquettes, for nowe a dayes one can lerne nothyng theyr but rybaudrye & foule wordes. For yf it be so that thou wylt not suffre thy chylde to come in to a place where he maye be in daũger to take hurte of his body, how moche more arte thou bounde to kepe hym from compynge there where he shulde slee or hurte his soule. Thou sendest hym to the weddinges, where thou knowest well(as the worlde goeth nowe a dayes)that it is lykelye that he shall be hurte in his soule by herynge of such wordes, that he shall with greate dyffyculties be made hole, and yet thou wylte not kepe hym thence. O worlde without wytte. Thou must take hede to what vyces thy chyld is moost enclyned, whether it be to couetous pryde or other vncleñes, & accordyng therunto he muste be warned & kepte. Thus shalte thou by thy dylygence to apply hym to vertue in tyme whyles he is yonge, for thẽ mayste thou bynde, applye, and conduyte hym as thou wylte. And yf the chylde be

naturallye enclyned to any vertue, thou chalte do thy dylegẽce to entertayne hym & to auaunce hym therin, Thou chalte also knowe that in the men chyldrẽ there reyneth comonly other lyes thẽ do in the doughters. In the doughters reineth moste pryde of beautye & of reymẽt. In the sones slouth drokennes, & harlottrye. Do ye howeth it that a good father & mother, cõlyder dylygẽtly to what thynge theyr chyldren are mooste enclyned, & to conducte & warne them therin. The parentes ought also to beware that they be not to herde and rygorous to theyr chyldren to the intent they make thẽ not rebelles dyslowdyent and fugytyues, and then runne they awaye vacabondes by the countre as many one do. They chall cause them to learne an occupacyon wherunto they chulde haue mooste courage and apte intent whiche chulde be lawfull without fraude and wherby they myght honestly get theyr expences in tyme comynge. This chulde be done in tyme before they be gyuen to scoles for we se comõlye that clerkes wyll put theym selues to no crafte but become men of warre. And all though that thou be ryche thou chalte alwayes make thy chyldren to learne an honest & lawfull occupatiõ for in so doynge they occuppe the tyme of youth well & kepe them selues from dronkenes halerdyng & fyghtynge & from other mischeuous bulynesse. And yf by any chaunce they come to pouertye it is good that they can some crafte wherby they may gette theyr bread And yf it hapẽ not to them yet chall they alwayes do somwhat that they therby may the better helpe the poore / for after the scrypture none maye be ydell. For labour is penaũce enioyned to all the worlde, and not of

man but of god, after that Adam had synned. And
Gene. 3. he that laboureth not shal not eate after the scryp
Tesse. 3. ture. Moreouer at the feastfull dayes thou shalte
bringe thy chyldren to the churche to here the ser-
monde. And when they are come home thou shall
aske them what they haue kept in memory of the
sermon. Then shalte thou admonyshe them to
lyue well, and to put all theyr hope & truste in god
rather to dye then to do any thyng that is agaynst
the wyll of god. Thou shalte also teache them the
Chrysten fayth after the maner aboue declared,
exhortynge them to pacyence, charite, and hope in
god. And pryncypally thou shalte teache them the
contentes of the prayer of our saupour Chryst cal
led the Pater noster, and that in theyr mothers
tongue, that is to saye, howe they haue an other
father in heuen of whome they muste loke for all
goodnes and without whome one can haue no
goodnes. And howe that we maye seke nothyng
in all this lyfe in our workes in & all our intentes
but the honour of our heuenly father. And how
they muste desyre that this father wolde gouerne
all that we do or desyre, & howe that we must sub-
myt all to his holy wyll. And howe that his wyll
can be but good, & helthfull. Fynally howe that a-
boue all worldely thynges they be myndfull of the
contentes of this prayer/ and set mooste by it of all
other prayers. And for to do this the better thou
shalt kepe them from redynge of all wylde storyes
of batayles of loue/ and other fables. Thou shalt
bye them holesome bokes/ as is the holye gospell,
the pystles of the holy apostles/ yea and in conclu-
syon bothe the newe and the olde Testament/ that
is to say/ the hole Byble/ in a language that they

may vnderstande, and also this present boke. And thus thou shalt do to the intent that thy chyldren maye accustome & lerne them selues in the holy dyuyne scrypture & drynke of the fountayne whiche is descended from heuen. For by suche meanes mayst thou poure out good water when they shal be holde. But yf thou be carefull and beste greate laboure to get thy chyldren theyr bodely expences as thou arte bounde, howe moche more arte thou bounde to gette them theyr spyrytuall expences of theyr soule whiche is made after the symilytude & ymage of god. And the more that the soule is worthyer then thy body, the more greater care muste thou take to teach hym his helth. But what meate is better to nourysshe the soule then that of the Gospell and of the holy scrypture the whiche onely is the nutriment of the soule. Thou haste kepte the body of thy chylde from fyre & water when he was yonge, why wylte thou not nowe also kepe his soule from peryll? It were moche better to be carefull in this mater then to rune to Rome or to saynt James or elles where on pylgrymage. For (as I haue sayde) all this is inydelyte, for thou haste thy helpe of god as redy at home as elles where, and yf thou praye to hym with a stedfaste fayth doutynge nothyng. As sayth S. James. And yf thou fynde not god in thy herte thou shalt fynd hym no where. The parentes can do no greater seruyce to god, then to teache and lerne well theyr chyldren, For herein lyeth greate vertue, herby maye one please god synguleriy. Beware also ye parentes that ye gyue not moche money to youre chyldren. And that, that ye gyue them take hede howe they spende it & wherupon. And when they James 1

brynge any thynge home that is not youres, or yf that they reporte any newes of detractyō/ye must sharply reprue them, whē thou wylt do any almes before thy house thou shall do it by thy chyldren to the intent that they maye lerne serue to the poore. And when they haue stryued the one agaynst the other thou shalte cause them to come forth in the euenyng to aske the one the other mercye & forgyuenesse. And lykewyse shall they do whē they haue offended or angred theyr parentes. Thou must be well ware that thy chylde growe not vp into pertynacyte, rebellyon, or incrudelyte. And that he be no fyghter nor stryuer, and when thou herest thy chylde swere/curse, stryue or fyght, lye, or speake any foule wordes, or synge any rybaude songes thou shalte reproue hym sharplye. The parentes shall alwayes laboure that theyr chyldren shall rather feare them for loue & reuerēce thē for punyshement and feare. For chyldren that obey to theyr parētes for feare of beatynge/ they feare them no longer then the strypes endureth. As all they that serue god for feare of paynes or trybulaciō endureth, & after that they be delyuered they retourne agayne to theyr olde synes. But the chyldren that feare theyr father & mother by delection & loue abyde alwayes obedyent by that same delectiō. The fathers and mothers must be wel ware that they stryue not the one of them agaynste the other and that they swere not/ & that they speake none in ordynate or dyshoneste wordes, pryncypally before your chyldren. For when they lerne any vnhappynesse in youth they shall with greate dyffycultye leaue it in theyr age. Ye maye neuer shewe your selues sorowfull, wayle nor make complaynt be-

fore your Chyldren for losse of any erthly goodes or bycause ye haue not good gynes. For when they here you complayne for suche thynges, they gette a desire & a loue of temporal thynges so that they take pleasure in nothyng elles but in temporall ryches & haue sorowe of nothyng but for the losse of such thynges, for they lerne it of theyr parentes. The chylde foloweth nothyng so moch as that whiche he seeth his father & mother & other frendes do. Fynally thou muste marke very dylygently whether they haue desyre or wyll to be maryed at the state of maryage or not. And as ye perceyue it so muste you incontynent helpe them and care for them that they may make a good maryage. As Abraham was carefull for his sone Isaac. And forbicause that the fathers and mothers are many tymes not careful in such causes/it cometh to passe that so fewe come chaste to the state of maryage, that theyr chyldren are many tymes deceyued, and that they haue shame dyshonour and sorowe of theyr Chyldren. And this is mooste the faute of the father and mother whiche are more carefull for the bodyes of theyr chyldren then for theyr soules. And therfore they wyll in nowyse that theyr chyldren be poore but rather seke to marye them rychely then helthfully, and aske more for temporall goodes then after vertue, good maners, and goodes spirytual. And for to make them haue good tymes they make them many tymes preestes or relygyous.

And so to prouyde them of the ease of theyr bodyes they are oftymes cause the euerlastynge payne of theyr soules.

For none ought to be brought into the state of

preesthode, excepte he be fyrst chosen into some ob-
syce in the congregacyon, and that bycause that
we myght se what lyfe that he leadeth.
This thynge cõplayneth saint Austen in the boke
of his cõfessyons, in the seconde chapiter, that his
parentes were not careful for hym in this matter

☞ Of the lyfe of cõmon Citelyns, or house-
holders. The. xxiiii. Chapiter.

IN all the worlde there is not a more Chry-
sten lyfe, neyther more accordinge vnto the
gospell, then is the lyfe of cõmon Citelyns
or householders, whiche by the labour of
theyr handes / and by the sweate of theyr vysage,
2. Tesse. 1 and 4. get theyr breade and expenses. For saynt Paule
reioyseth that he gayneth his breade in the labour
of his handes. And he rebuketh the ydle wyd wes
that ronne aboute playenge from house to house.
Wher fore it were moche better amonge the
Chrysten that euery one were set to some occupa-
cyon, and that we shulde not suffer so many yong
and stronge persons to begge theyr breade, but ra-
ther cause them to lerne some occupacyon. And yf
that al yonge preestes / monkes and relegious dyd
lykewyse it were neyther synne nor shame. Wyll
Gala. 1. they be better then saynt paule was and the other
apostles? We se nowe a dayes that they are for-
bydden to worke whiche is manyfestly apostalye
and agaynst the chrysten fayth. It becometh none
to forbyd them to labour although he were an
aungell of heuen / moche lesse man. The monkes
also were wont to labour in olde time. It is playn
that there is to many preestes & relegyous in the
worlde by the halfe. And seynge preestes wyll not
labour / then yf all the worlde were preestes, who

shulde labour the earth? I can not tell what holy-
nesse there is nowe a dayes in the lyfe of preestes
or monkes aboue the lyfe of the husbandeman.
The husbandes lyfe is better nowe after the gos-
pell then the lyfe of a great parte of preestes, mon-
kes or frees. For all preestes monkes and freres
whiche haue offyce that is necessary to chrystente
do eate vnryghtuously the goodes of the poore,
and are called of Chryste in the gospell murthe- Johñ.10
rers and theues. But let vs shewe to the housholders
howe they shall lyue holsomely. For it beho-
ueth that they also knowe howe they shulde lyue.
The housholder shall fyrste (whether he be hus-
bande/craftes man/or marchaunte) kepe the rule Math.7
that god hath gyuen in the gospell, that is to say
that in all his marchaundyse, and in all his busy-
nesse he do to another as he wolde be done to, not
sekyng his owne profyte to the hurte and domage
of another. He shall neuer disprayse his neygh-
bours goodes but wysshe hym as moche good as
he wolde haue hym selfe. Thus cōmaundeth vs s.
Paule that none oppresse or deceyue his brother in 1 Tesse.4
any maner bycause the lorde god is venger of all
suche, for we ar all bretherne and membres of one
body. Therfore thou shalte beware of stryfe and
to moue any maner of dissencyon with thy neygh
boure be he ryche or poore, noble or vnnoble / for
we be all lyke noble before god/ bycause we haue
all togyther one father. For. S. Paule sayth, yea Galat.3.
are all one in chryste. And therfore shall none dys-
pyce the poore, nor caste his pouertye in his teeth
but shall socoure hym with his goodes and con-
forte hym alwayes in his pouertye, yf thy neygh-
boure or chrysten brother be sycke and poore thou
shalte ofte go to hym & cōforte hym dystributyng

to hym of thy goodes accordynge to thy power.
Thou shalte be redy to serue hym and to gyue thy
1.Joñ. 3. lyfe for hym, as sayth s. Johñ. Hereby knowe we
the loue bycause he hath gyuē his lyfe for vs, and
we ought also to gyue our lyues for our bretherē.
And yf thou haue nothynge to gyue to hym, thou
shall gyue knowlege therof vnto them that haue
and shal exhorte them to socour this poore person
Before tymes it was accustomed to gyue know-
lege to the pastor or curate of the churche whiche
dyd socoure the poore with the treasure of the
churche, wherof was made mencyon in the lyfe of
Laur Saynt Laurence and saynt Gregorye/and when
there was no more the Byshop toke the chalyces
and other vessels of golde & syluer, & brake them &
dystrybuted the pryce therof to the poore. The
byshopes also were wonte to warne the cytezyns
that they shulde gyue them knowlege when any
were dyseased or seke. But nowe(god amende it)
it is all otherwyse. The bysshoppes take care of
no suche thyng, the treasure of the church is spēt
in gyldynge ymages, in foundynde of greate pre-
bendes, in buyldyng of tabernacles, in costly aul-
ter tables & such superfluous ꝓdigalite. And thus
are the poore mēbres of Chryst depryued of that,
that to them apperteyneth. O worlde blynde and
Idolatryous. The poore were not wonte before
this tyme to axe almes for they that were stronge
were cōpelled to labour, & the olde impotent poore
wedowes & orphantes were kepte & susteyned of
the table of the poore whiche they called the trea-
1.Cor 16 sure of the churche. As sayth s, paule to the corin-
thyans coūceylynge thē to assemble a treasure for
the poore. This was also instytute of the apostels

to thentent that the infideles that were conuersaunt amonge chrysten shulde not mocke the chrysten when they sawe them haue dysease saynge that there was no charyte amonge the Chrysten, bycause they dyd not socoure the one the other therfore they axed none almes all that tyme. It were also good nowe at this daye that we shulde not suffre them that be yonge & stronge persones able to gette theyr lyuynge to axe almesse for the worlde is full of such ydle people. Our lorde doth nowe at this daye the selfe same myracles that he dyd when he fedde a greate nōbre of people with fyue loues &, ii. fysshes, albeit that by our vnkyndnes we regarde it not, for there are fyue partes of the people in the worlde, & one parte of the same fyue partes nourysheth & kepeth the other foure The fyrste partye be Preestes, monkes, chanons, freres, & clerkes. They get nothyng but spende all The. ii. are the lordes, counceylers gouernours of coūtreys and other riche people that lyue of theyr rentes. The. iii. be auncyent people, impotent and chyldrē. The fourth be mē of warre, theues/murtherers ruffyans, comen womē & baudes. Al these get nothynge but spende all. The. v. be comon cytezyns artifycers & husbandemen that by theyr laboure get theyr owne exspences & also the expences of the other foure partes. And so it behoueth that one persone muste nourysche. v. yf it were not that god pruydeth meruaylously for our necessyte how shulde it bee possyble, For this cause haue I sayde that the lyfe of cytezyns, housholders and husbandmen is moost holsome after the gospell. It behoueth alwayes that the housholder come in socoure to his neyghboure & that he serue hym &

Mat. 14

conforte hym as I haue sayde before by charyte. For we be all brethren togyther and membres of one body. And therefore shall the good christen be as sory of the hurte of his neyghboure as of his owne. Paule reioyse you with them that be ioyfull, and wepe with them that wepe. And yf thou knowe that thy neyghboure is of euyll, lyke and that he gyue euyll ensample to other god cõmaũdeth the in the gospell that fyrst thou shalt warne hym betwene the and hym alone swetely prayenge hym that he wyll amende hym. And yf he here the and obeye to the counceyle (Jesus Christe sayethe that) thou hast wonne thy brother. But yf he wyl not here the, thou shalte call.ii. or thre frendes and shalte reproue hym in theyr presence. And yf he wyll not yet obeye thou shalte tell it (sayth christe) to the cõgregacyon that he maye be openly reproued. And yf he yet abyde obstinate not wyllyng to amende hym, thẽ shalte thou take hym for an heathen & publyque synner. This is the brotherly reprehensyon whiche christe hathe lerned vs in the gospell. Some man wolde saye. Yf I shulde do thus to my christen brother he wolde be angrye with me and feyght with me, I tell the to auoyde that thou shalte beware to warne hym dyspytfully or in mocking hym. But thou shalte praye hym swetely and brotherly shewynge hym howe that a christen shulde lyue. And yf of aduẽture he slew the in such a case thou shuldest dye for the truethe as dyd sayute Johñ Baptyste / and so were thou goddes martyr for god is the trueth. The hosholder shall laude & rendre graces not onely bycause that he is dyscended from an hygh ryche or noble lynage, but also bycause that he hathe made hym

Rom.12.

Mat.18.

Mat.14
Johñ14

to be borne in ſuch eſtate that he is fayne to gette his breade with his laboure. For that is the very lyfe of a chriſten. But he ſhall not put his truſte therin at al as though he were therfore better thē another, for albeit that in this mater he kepe the cōmaundement of god. It is poſſyble that he keepeth it not in other thynges, wherfore we muſte alwayes be very ſtudyous to abyde in humylyte God myght nouryſhe vs without oure laboure as he nouryſhed the. v. thouſande perſones in the wyldernes and myght kepe vs well without haupnge ſo many occupacyons in the worlde, But he hath ſo ordeyned it for to entreteyne & to moue charyte amonge the chriſten byeauſe that the one hath nede of the ſocoure of the other as the baker of the brewer/and lykewyſe the brewer of the baker, and ſo of other occupacions, to thentent that we ſhulde ſo ſerue and ayde the one the other by loue that we ſhulde not be ydle. And therfore ſhal the houſholder & euery craftes man do his labour diligently & ioyfullye in tournynge all his labour to the honoure of god, byleuynge that in doynge his buſynes by good intencyon he ſerueth god, & that is labour pleaſeth god, and that by Jeſus Chriſte in whome he byleueth and truſteth. All were it ſo that he ſhall abyde at your labour ſurely beleuynge that your labour it pleaſaunt to god Thou ſhalte thynke that thou mayſte not do thy labour for couetyſe, for to waxe ryche/for to eate and drynke delycatele or for to haue good tymes For when thou laboureſte with ſuche an entente thy labour is not acceptable to god but itis great offence. And yf percaſe thou waxe ryche without care, therfore ſhalte thou thanke god, and vſe it

to his honour, thou shalte not labour principally to be ryche. Neyther shalte thou reioyse of thy ryches. Neyther yf thou be poore thou shalte not therfore be sory, but shalte to thy laboure truely re cõmendynge all to the wyll of god, that he make the poore or ryche after that he knoweth to be helthfull to the. Thou shalte not be a bynger vp of newe facyoned garmentes for hereby is the people many tymes enduced to synne & to losyng of greate expences loste in waste. But thou mayste saye/yf I wyll haue it another shall make it/and then am I not kynder of the newe facyõ. I tel the agayne that none shall make it, for yf thy wouldest not make it nor none other it wold abyde vnmade well ynough. For this is not taught for one or two/but for all the worlde. Thou shalte not dispende the goodes vnprofytable in makyng sumptuous buyldynges or byinge of costly houshold for vayne glory or in makyng of precious clothes or in delycate meates or drynkes. For al that thou weste thus spende outragyously, thou robbeste it from god & from the poore. Thou mayst not abuse the goodes as thou wylte/for god hath lente them to the for to vse them in all reasone/ & for to socoure the poore with them. Se teacheth sayncte Paule. Thou shalte cloth the, eate & drynke after the mooste reasonable custome of the countrey where thou dwellest & after the maner of thyn habytauntes there. For thus mayste thou do after the gospel. Thou mayst neuer lye, sweare nor do no thyng that god hath defended for to get temporal goodes. Thou shalte not count at euenynge how moche money thou haste gayned/but how muche thou haste profyted in goodnesse & vertue/& how

moche goodnes thou haſte loſt in that dayes iour
ney. Thou ſhalte not vexe or greue by iuſtyce or
otherwyſe the pooze that owe vnto the foz thou
mayſte not do it without ſynne. As Chryſt ſaythe Math. 5.
in the goſpell. Reſyſt not (ſayth) he vnto the euyll
But who ſoeuer ſtryke the on the ryght cheke
tourne to hym the other. And he that wyll drawe
the perfoyce into ryght and take awaye from the
thy cote, gyue hym thy gowne alſo. And he that
conſtreyneth the to go a myle with hym/go with
hym twayne. Gyue to hym that aſketh the. And
flee not from hym that deſyreth to boꝛowe of the.
Alſo it is ſayde moze in the ſame chappter. Loue
your enemyes, do good to them that hate you. Foz
yf ye loue them (ſaythe he) that loue you, what
greate thynge do you, do not the heathen euen the
ſame. Moꝛeouer. S. Paule vnto the Romayns. Rom. 12.
Blyſſe them that perſecute you. Blyſſe them but
curſe them not. And agayne, yelde not euyll foz
euyll cyꝛcumſpectly bꝛyngyng foꝛth that is honeſt
in the ſyght of al men/& yf it be poſſyble as moche
as is in you to lyue in peace with all men, reuen=
gynge not youre ſelfe my well byloued, but gyue
place vnto wꝛath/ Foz it is wꝛyten. To me be the
vengaunce, and I wyll render it ſayth the Loꝛde Hebꝛe 10
god. And yf thyne enemye be hongry gyue hym to
eate. And yf he be thurſtye gyue hym dꝛynke. Be
not ouercome with euyll/but ouercome the euyll
with good. Sayne Peter ſayth alſo. None ſhall 1 Peter. 3
yelde euyll foz euyll, noꝛ curſe foz curſe.
Theſe woꝛdes and other lyke ſeme to meane (ye
they wyll) that the good chꝛyſten ſhall not be fende
them ſelfe by iuſtice in no maner foz any maner
wꝛonge that they ſuffre of the euyll, but ſhulde

commende all to the good wyll of god whiche shall defende them & rule all thynges for the best, and more holsomely and ryghtuously then all the iudges of the worlde. But of this mater wyll we speke in the chappter of.ii.maner of gouernemen tes. Thou shalte oft tymes lyfte vp thy herte and thought to god as thou doest thy labour, & shalte saye to hym a shorte prayer, wynge thy busynesse with a good wyll/& with a ioyfull herte for god hath inioyned the that labour in paradyse in Adam for a penaũce. But be alwayes ioyfull in the lorde/& mery with thy wyfe, seruaũtes/& maynye Here after wyll we tell how the housholder shall lyue with his seruaũtes/and howe he shalbe obedient to his prynce in payinge his taxes fyftenes subsidies or such other semblable demaundes,

Gene. 3. Phyl. 4.

☞ Howe the ryche people shulde lyue, a teachyng after the gospell the.xxv chap.

He that is ryche and lyueth of his rent/ ought fyrste to knowe what he maye not vse nor spende his goodes as he wyll, for he is but a keper and dispensatoure ther of, for god hath not gyuen the that rychesse for to spende it outragyously in meate and drynke or in costly buyldynges & pompous clothes for vayne glory, or to hasarde it at dyse/& at other gaminge But thy goodes belonge as wel to the poore as to the. For god hath sent the ryches in to the worlde as wel for the poore as for the rych/for they must lyue all alwell the one as the other. The ryche be none other thynge but dispensatours & dystrybuters of the goodes of God as the Lordes of the worlde haue theyr dyspensatours. Therfore whē thou spendest thy goodes outragiously in eating

and drynkynge & other excesse thou shalt yelde accompt before god at the daye of iudgement. For the ryche man of whome speketh Chryste in the gospell/was dampned for none other thynge but bycause that he was not mercyfull & that he lyued euyll of this rychesse beyng an euyll dyspensatour. Wherfore it behoueth that euery man be circumspecte howe he spende. For all that folke spēde so without necessyte is robbed frō the poore And s. Paule sayth, when we haue our fode and wherwith to couer vs/let vs be contented. Oure nature is cōtented with lytell. And they that lyue so in pleasure takynge all theyr ease are not chrysten. For they deuoure that, that belongeth to the poore whiche are theyr bretheren & mēbres of one body. This let the panyme do that vse suche voluptuousnes pleasure honoure & worldly vanite bycause they haue no hope of a better lyfe. The chrysten shall not loue his temporall goodes but shall vse them to ministre to his necessytes & vnto his neyghbours/euer gyuynge thankes to god to whome all belongeth. The rycher that thou arte the more care shalte thou take, for to the is gyuen more to kepe then to many other. The ryches are not euyll/For Abraham. Isaac. Jacob, Job / and Dauid/were ryche, but euyll vsyng of rychesse is euyll. Of suche rychesse speaketh saynt James in in this maner. Go to ye ryche/wepe ye waylynge vpon youre myseryes/ whiche shal come vpō you And chryste sayth in the Gospell wo be to you ryche that haue here youre consolacyon, And S. Luke. Truely(sayth he) I tell you that the ryche shall with dyffycutye entre in to the kyngdome of heuen. And S. Mathewe sayth. It is more easy

Luke. 16

James 5

Luke. 6.

Mat. 19

for a Camell to passe throughe the eye of a nedle, then a ryche man to entre into the kyngdom of heuen. Therfore let the ryche men take hede theyr ryches be not theyr euerlastynge lyfe, and that they haue not another thynge after theyr death, as had the ryche man of whome our saupour speaketh of
Luke. 16 in the gospell sayenge. A man was ryche & was clothed with purple and sylke, and dyd eate and drynke dayly costly meates & drynkes. And there was a certayn begger called Lazarus lyeng at his gate full of sores, desyrynge to be fedde with the cromes that fel fro the table of the ryche man, but the dogges came and lycked his sores. It happened that the begger dyed, and was borne with angelles into the bosome of Abraham. The ryche man also dyed and was buryed in hell. And lyftynge vp his eyes when he was in his tormentes/ he sawe Abraham a farre of, and Lazarus in his bosom, and he cryed and sayde. Father Abraham, haue mercy on me, & sende Lazarus that he maye put the ende of his fynger in to the water to coole my tonge, for I am tormented in this flamme. And Abraham sayd to him. Sone, remembre that thou hast receyued thy goodes in thy lyfe, and Lazarus yll, therfore he hath nowe consolacyon, and thou art tormented. Thus gyueth god many tymes to them that shall not be heyres of the euerlastynge lyfe, the rychesse and prosperyte of this worlde, & payeth them therwith. Therfore shall not the ryche be proude of his rychesse, but shalde alwayes in care, fearynge lest god shulde paye hym in this worlde and that he shall haue none other thynge.
1. Ti. 6. Therfore sayth S. Paule. Comaunde (sayth he) to the ryche of this worlde that they be not proude

mynded & that they truſt not in vncertayne ryches but in the lyuynge god whiche gyueth vs all thyn ges aboundauntlye to vſe to do well, to be made ryche in good workes, to be made redy to dyſtrybute, that they may wyllyngly haue felowſhyppe in thoſe thynges, buyldyng to them ſelues a good foundacyon in tyme comynge that they may ſette hande on the euerlaſtynge lyfe. And agayne.

They (ſayth he) that wyll be ryche/ fall oftymes in temptacyon and in the ſnare of the deuyll/ and in to many vnprofytable and noyous deſyres the whiche trouble man in to dyſtructyon and perdy cyon/for the rote of all yll is couetyſe, the whiche whyle ſome folkes deſyred they dyd arre from the fayth & wrapped them ſelues in to many ſorowes. And many other places there is in the holy ſcryp ture the whiche ſhulde ſtronglye feare the ryche, & gyue great conſolacyon vnto the poore / for let all the ryche knowe that when they ſocoure not the poore with theyr rycheſſe they do as great ſynne/ as though they robbed any body.

For god hathe not gyuen them the ryrcheſſe for to boaſt and bragge therwith/ & to make great chere neyther to make them ſelues Lordes/ but to the in tent that they ſhulde be ſeruauntes of all the world and to helpe all poore perſones/ as are poore vir gyns/ or ponge women at the eſtate of maryage/ to the intente they come not to dyſhonoure / and the poore ponge people to lerne an occupacyon. And ſo to gyue lende and ſoccour one another.

Thus teacheth vs ſaynt Johñ/where he ſayth. He that hath the rycheſſe of this worlde and ſeeth his brother haue nede/and ſhytteth vp his herte a gaynſt hym(that is to ſay hath no pytye of hym) 1 Johñ 3.

howe is the loue of god in hym? As though he wolde say he that seeth his brother haue nede and helpeth hym not/it is not possyble that the loue & charyte of god shulde be in hym. Lykewyse saythe S. Paule. For gette not hospytalytye (that is to say lodge & helpe the poore) for some therby haue receiued aũgels into theyr houses without know lege therof. And therfore shalte thou not be ashamed somtyme to call the poore oute of the stretes & to gyue them to eate & drynke. For it is the coũceyle of our sauyoure Chryst in the gospel where he forbyddeth to byd the ryche to the feast which maye rendre it to vs agayne. But when thou makeste a feast (sayth he) call the poore/the weke, the blynde, the lame and thou shalte be happye for they maye not rendre it to the agayne/it shalbe yelden to the agayne/in the agayne rysynge of the ryghtuous. But some mã wolde nowe say. It is myne owne I haue gayned it ryghtuously, why maye not vse it at my wyll. I answere the that is not true that thou haste gayned it but god hath sente it the, he hath not made the lorde of it, nor wyll not that thou vse it at thy pleasure. Thou arte but onely o dyspensatour for to dystrybute it and to vse it after the counceyll of the gospell & of the holy scrypture, that is that thou shalt vse it without any maner of outrage in thy house & oute of thyne house to all poore people as thou shalte se nede. For that that thou spendest otherwyse/thou robbest from god and from the poore whiche are the membres of Jesu Chryst. And yf thou do thẽ any good thou doest it to the ꝑson of Jesu chryste for it is sayde in the gospell. All that ye do to one of my leaste bretheren ye do it vnto me. Therfore

Hebre. 13

Luke. 14

he that doth good to the poore he dothe it to chryst And he that doth euyll to the poore, he dothe it to Chryste. Thou canste not bestowe thy money and almesse so well vpon nothynge in the worlde as on the poore. For the holy scrypture commaūdeth not to gyue it any where elles, Our sauyour chryste shall not prayse the at the daye of Judgement for none other cause but that thou haste helped the poore in gyuyng them meate & drynke and clothynge in vysytynge them/ and gyuynge to them of thy goodes when they were syeke. Euen as for none other thynge shalte thou be reproued but for forgettynge of the poore. Therfore thou arte not bounde to make many masses to be songe & obytes to edyfye chaunteryes/chapelles/churches or aulters, to gyue offerynges to sayntes or candeles of ware, for of all this ye shall yelde none accompte though ye haue lefte it vndone. For the holy scrypture maketh no mencyon of those thynges. They are rather inuented by the couituous mynde of mē then otherwyse. As sayth S. Johñ Chrysostome. Wylte thou edifye the house of god? so gyue to the poore wherof they maye lyue/ & thou haste edyfyed a reasonable house of god/for men dwell in buyldynges and god dwelleth in holy men and in men of good lyfe. Also s. Hierome wryteth to one called Celantia whē thou gyuest socouryng hand to the poore when thou comest in socourynge to a man in his necessytes, when thou settest hym that erreth intō the ryght way thou hast buylte a pleasaunt temple to god. For the hertes of the holye persones are called the temple of god, the whiche who so euer do vyolate/god wyll dystroye hym. Therfore ye ryche people haue ye alwayes mynd

Chrisostome.

Hierom.

on the poore. And se that ye loue wtter to bestowe your almesse where ye are sure that it is acceptable to god/and also where god hath commaunded you to bestowe, rather then there where as ye know not whether ye do well or euyll as in makynge of ymages, chapelles, pylgrymages, abbytes, & other manner inuencions wherby the poore are nowe a dayes myserably robbed and vnkyndlye pylled by them that shulde ayde & helpe them yf that they dyd not serche more theyr owne profyte then the profyte and honoure of god.

¶ Of two maner of regimētes, or gouernaūces/ ghostly & secular or worldly. The. xxvi. Chap.

Nyste we muste dylygently serche out the ryght and secular power, swerde, and gouernemente to thentente that none shulde doubt whether it be of the ordynance of god or not. The wordes wherby we knowe that the secular power is instytute of god are these of S. paule. Euery soule shalbe subiecte to the hygh powers, for there is no power but of god. Then he that resysteth the power, resisteth the ordynāce of god. ¶ Pet. Be ye subiectes to euery humayne creature, be it to the kynge, as to the soueregn, be it to the heed rulers, as by hym sent for vēgeaūce to the offenders, but for prayse to them that are good. Moreouer the ryght of the secular power & of the ciuile iustice hath ben from the begynnyng of the worlde, for when Cayn had slayne his brother Abell, he feared muche that he shulde be kylde agayne. Lykewyse after the floode god confirmed it agayn sayinge, Who soeuer sheds mānes bloode his bloode shalbe shedde agayne. The same ryght was confyrmed agayne in the lawe of Moyses,

Rom. 13

Peter. 2.

Gene. 9.

where he sayde in Exodi. Who so euer stryke a man wyllynge to kyll hym shall dye of death. And agayne yf any with dede aduysed lyeng in awayte kyll his neyghbour thou shalte drawe hym out of my house, and that he dye. And in the same lawe it was cōmaūded to take awaye lyfe for lyfe, eye for eye, tothe for tothe, hande for hande, woūde for woūde/ & so of other. Lykewyse hath our sauyour chryst in the gospell cōfyrmed it sayeng to s. Pet in the gardeyne of Olyuete. He that stryketh with the swerde, with the swerde shall perysshe. Thē it is all certayne and manyfest that it is the wyll of god that there shulde be a swerde & iustice temporall for the punicyon of the euyll & confortacyon of the good and for the entreteynynge of the publyque peace chrysten & cōmune brotherly loue.

Exodi 21

Mat. 15.

Secondly it semeth to moche contrary herunto that whiche Chryste saythe in the gospell in this maner. Ye haue herde what hath ben sayd. An eye for an eye, a toth for a toth, but I saye vnto you, ye shall not resyste euyll. But who soeuer stryke the on the ryght cheke, tourne to hym the other. And to hym that wyll go to law with the by force and take awaye thy cote, gyue to hym also thy gowne. And he that wyll constreyne the to go a myle with hym, go with hym twayne. And a lytell after. Loue youre enemyes, saye well of them that curse you, do good to them that ꝑsecute you with hatred, praye for them that hurte you and persecute you. And ouer and besydes this there are yet many places in holy scrypture forbidynge all maner of vengeaunce. As in saynt Paule to the Rom. saynt Peter in his fyrste epystle, and in many other places, wherfore it semeth that the

Math. 5

Rom. 22 1. Pet. 2. and 3.

Of two maner

swerde of iustyce shulde be forbodon in the newe Testament amonge the chrysten. Then thyrdly for to vnderstande / is wel we muste fyrste knowe that there are two sortes of people in the worlde. The fyrst belong to the kyngdom of god / the other to the kyngdome of the worlde. They that belonge to the kyngdom of god be all true faythfull people in Jesu Chryst / vnder hym, for chryst is kynge & lorde in the kyngdom of god. As teacheth vs the ii. Psalme and also all the olde and newe testament he came also in the worlde to begyn / to lyfte vp the kyngdom of god in the worlde. Therfore sayd he to Pylate. My kyngdome is not of this worlde
Johñ. 18 And who so euer is of the trueth hereth my voyce
Marke 1 And in S. Marke sayethe he, that the tyme is fulfylled, and the kyngdome of god shall approche.
Mat. 16 And in saynt Mathewe sayth he. Seeche fyrst the kyngdome of god. He called the gospell a gospell of the kyngdome of god, bycause the gospell teacheth, gouerneth, and kepeth the same kyngdome. Then they that ar stedfast in the fayth and in the loue of god, yf they obeye to his cõmaundmentes haue nought to do with the swerde of iustyce nor of the seculer power to make them ryghtuous. And yf all the worlde were true and very chrysten that is to saye / very faythfull there nede no gouernour, kynge, lorde, swerde, nor iustyce. For wherto shulde they serue seynge that all true Chrysten shulde haue the holy ghost whiche gouerneth and teacheth them to do no wrõge, to loue al the worlde to suffre and endure the euyll and iniurye of all the worlde wyllyngly and ioyfully, yea and also the death. And where as all persones are contente wyllyngly to suffre wrong and iniury. And where

as there is none that doth wronge nor iniurye but where as all persons do ryght. there is no discorde hatred, enuy, nor other discencyon. And there nedeth no ryght nor punicyon, wherfore it were impossyble that that the swerde of iustice shuld haue ought to do amonge the very true chrysten, seinge they do moche more of them selues than any man can cõmaude them or then any lawe or worldly doctryne can teache them. as sayth saynt Paule, Vnto the ryghtuous there is no lawe set/but vnto the vnryghtuous. 1. Tim. 1

And this is thus bycause that the Iudgement and ryght of a very true chrysten, forderyth and auaunceth more then all other ryghtes and lawes/ for it procedeth from the holy ghoste whiche possesseth and inhabyteth the herte of a very chrysten. But the vnryghtuous do ryght to no man therfore they haue nede of ryght and of lawes wherby they are taught and constrayned to do well. A good tree nedeth not that one teache hym to brynge forthe good fruyte, for his nature gyueth it without any teachynge. Lykewyse are all the very true chrysten natured by the holyghost and sayth that they do all thynges well / and as it apertayneth more then any man can commaunde them by all the cõmaundementes in the worlde. And for them selues haue they no nede neyther of lawe neyther of ryght. But some man myght aske why then hath god gyuen vnto men so many commaundementes, in the olde & newe Testamnnt? I answere the. Saynt Paule sayth as it is sayde before vnto the ryghtuous there is set no law, but to the vnryghtuous/ that is to saye/ to them that are not yet true Chrysten. And forbycause that one is true and very chrysten or good of nature,

but all are synners and euyll. As wytnesseth the
Psal. 13. prophet sayenge. God hath loked fro heuen vpō
Roma 3. the chyldren of men that he mought se yf there
be any vnderstandynge or sechynge god. All are fal
len & are become abhompnable, there is none that
dothe good, no not one. Therfore god refrayneth
the malice of the people by the law that they dare
not accomplysshe it outwardly by worke & dede ac
cordynge to theyr euyll wyl. More ouer S. Paule
gyueth to the lawe another office, that is that it
lerneth as to knowe our synnes, by the whiche
knowlege a mā is made meke, & yeldeth hym selfe
to the saythe, and to the mercy and graze of god
as is before sayde. Fourthly all they that be not
yet chrysten belonge to the kingdome of the world
and be vnder the lawe. In this nombre are all the
euyll chrysten whiche seke nought els but al worldly
pleasure & are called chrysten but they ar not so
Seynge then that there be so fewe good chrysten
and so many euyll people god hathe gyuen to the
same euyll out of the chrysten estate and out of his
kyngdome another regiment & gouernaunce, and
hath put them vnder the swerde, that is to saye
vnder the seculer power and euyll ryght to thyn-
thent that they maye not accomplysshe theyr ma-
lyce whē they wolde, as a myscheuous wylde beest
is tyed with chaynes and bondes that he maye
neyther byte nor stryke after his nature all be it
that he wolde fayne accomplysshe his euyll nature
whiche is not nedefull to a gentyll taine beest, for
without the chaynes and without bondes he doth
none euyll to no mā/yf it were not thus (bycause
that there be many mo euyll persones in the world
then good, and that the good do not resiste euyll

the one wolde deuoure & put the other to destruct on in suche facyon that none shuld be able to kepe neyther wyfe nor chyldren/ neyther yet be able to mayntayne hym selfe. And by suche meane shulde the worlde in continaunce become waste and with out inhabytauntes. For this cause hathe god ordeyned these two gouernementes. The spyrytuall the whiche maketh chrysten and good persones by the holy ghoste vnder the kynge of that kyngdome Jesus Chryste. And the seculer gouernaunce the whiche constreyneth the euyll persones to kepe outwarde peace and to be tame agaynst theyr wyll. Thus teacheth vs saynt paule to vnderstande the swerde & seculer iustyce saieng The prynces are not to be feared to them that are good but vnto them that are euyll. Rom. 8.

Nowe yf a man wolde gouerne the world (that is to saye the euyll) after the gospell/ and cause to cease all worldely lawe and iustyce sayenge that they are baptysed & Chrystē to whome the swerd of iustyce nedeth not. Unto them maye be answered. It is of trueth that the true chrysten haue no nede of ryght nor of the swerde for theyr iustyfyenge. But do your dylygence to fulfyll the worlde with true chrysten before that you gouerne them chrystenly and after the gospel whiche shal be very harde for you to do For the worlde is all gyuen to syñe and scarsly can they abyde good chrysten.

They are not all Chrysten that are bartysed and called chrysten. Therfore it is not possyble vnto the worlde to obserue and kepe a chrysten gouernaunce/ namely also in the myddes of a greate cōmunaltye/ for the euyl are alwayes more in nombre then the good faythfull. For this cause

Of two maner

to gouerne a countrey after the gospell with the swerde of iustice is as thoughe a man wolde put togyther in a stable, hertes, wolues, lyons, shepe and other lyke, and to suffre all the beastes to be conuersaunt togyther the one with the other/how longe I pray you shulde they haue peace togyther the one with the other, ye howe longe shulde the poore shepe lyue? We therfore muste nedes haue here bothe these gouernementes. The spyrytuall or euangelycall / bycause it iustyfyeth & bringeth helth. The other bicause it entretayneth & holdeth peace. The one is not suffycyente in the worlde without the other. For without the spyrytuall gouernement of Jesus Chryst can none be saued nor iustyfyed before god by the worldly regiment So may ye perceyue that the rule or gouernement of Chryste hath not lordshyp ouer all persones. For the true chrysten be alwayes lesse in nombre and be in the myddes amonge the not chrysten, as a rose amonge the thornes. Then where as the worldly gouernaunce reygneth euery where alone there can be none other thyng but ypocrysye. For without haupnge the holy ghoste in the herte can none be made ryghtuous nor sauyd. Lykewyse where the spirytuall gouernaunce reygneth euery where alone, there is ouersyte vnbridled and vnbounde redy for to accomplyshe all malyce / for the worlde can not vnderstande the spyrytual gouernaunce bicause that it fyghteth onely by the swerd of the spiryte whiche is the worde of god. And vseth none other swerd. Now seest thou wel what the wordes of oure mayster chryst meane (whiche we haue recyted before) where he sayethe that the chrysten shal drawe no man in to iustyce and that

they shall not resyst euyll. He speaketh that onely of his deare chrysten, the which alone take it in to theyr hertes and also do it alone for so are they inclyned and dysposed by vertue of the holy ghost worckynge in theyr hertes, that they do harme to no man, but suffre wyllyngly euyll and wronge of euery man. Then yf all the worlde were suche chrysten all persones wolde kepe egally this peasyble cõmaũdmentes, and all thynge wolde they do accordynge therunto. But nowe bycause they be not chrysten the worde of god entereth not into theyr hertes/nor they do not accordynge therunto and therfore they apperteyne to the other seculer gouernaunce wherby the not chrysten be constreyned to kepe peace outwardly and to do none euyll

For this cause hath not Jesus Chryste borne the swerde nor ordeyned it in his spirytuall kyngdome, for he is kynge of all true chrysten, and gouerneth without swerde & without any outward lawe. onely by the holy ghost worckynge inwardly in the herte of man. And albeit that god hath ordeyned the seculer swerde for the correccyon of the euyll yet he hath not vsed it / for it belongeth not vnto his kyngdome, in the whiche kyngdome there are none but suche as be good and iuste. And for this cause mought not Dauid buylde the temple of God, bycause he hadde shedde moche bloode, and vsed the swerde, not that he had done euyll or vnrighteousnesse but bycause that he myght not in this thynge be a figure of Chryst whiche shuld haue a kyngedome peasyble and without swerde But god commaunded to Salamon whiche had a peasyble kyngedome to buylde the temple. For Salamon is as moche to saye as peasyble by the

Ephle. 5

whiche kyngdome of the very Salomon Jesus Chryst mought be fygured and sygnyfyed. More ouer in the edyfycacyō of the temple of God was neuer herd stroke of yren/nor hammer, nor of axe
3. Reg. 6 nor of none other lyke thynge as it is wryten in the thyrde booke of the kynges. All these thynges here sygnyfyed that Jesus Chryste shulde haue in his kyngdom a people wyllyng to serue hym with out constreynte/without commaundement, without swerde. This was also Prophesied before by
Esai. 12. Esaie sayenge. They shall not hurte and shall not slee in all my holy mountayne. Also in his seconde chap. They shall tourne theyr swerdes in to culters and theyr speres in to sythes. The one shall not lyfte vp the swerde agaynst the other and they shall be no more exersysed in warre. These wordes here and other lyke be not sayde of all persons that here the name of Jesus Chryst, but onely of them that bere bothe the name and the spyryte of Chryste, that is to saye of all true Chrysten the whiche wyllyngly do ryght the one to the other.

Nowe myght one demaunde, seynge that the true Chrysten haue no nede of the swerde nor of the seculer ryght for theyr owne ryghtuousnes, then
Rom. 13. why teacheth saynte Paule that euery soule shall be subiecte vnto the hygh powers. And lykewyse saynt Peter that the chrysten shalbe subiectes vn
Peter. 2. to euery humayne creature? I answere that I haue taught before that the Chrystē among them selues and they amonge the other haue nought to do with the swerde nor with the lawe for that is to them neyther nedefull nor ꝓfytable. Alwayes for bycause that all the true Chrysten lyueth not vpon the erth for his owne profyte but for the

profyte of his neyghbour. He doth by the nature of the holy ghoste that wherof his neyghboure hathe nede. And bycause that the swerde is also a thyng very necessary for all the worlde, for to kepe peace and concorde/for to punyshe the offenders & to refrayne theyr malyce. Therfore the very chrysten yeldeth hym selfe wyllyngly vnder the gouernaunce of the swerde and temporall iustice, he payeth tayles, he honoureth the puyssaunce & worldly hyghnesse, he serueth, he helpeth, he dothe all that euer he may to the entent that the same puissaũce maye prosper, & kepte in honoure and feared. All be it that the same puyssaunce to hym is neyther nedefull nor profytable. And for bycause he thynketh alwayes what thynge is profytable vnto his neyghboure, that dothe he as teacheth sayncte Paule vnto the Corinthyans. Suche a seruyce is the worke of a Chrysten and bryngeth alwayes greate profyte in to the worlde. And yf he shulde not do so he were not Chrysten, but shulde synne agaynst the rule of charite, for he shulde gyue euyll ensample to other that they shulde not honour the temporall puyssaunce but shulde dysprayse it/ wher by shulde come dysprysynge of the gospell. Wherfore it shuld be alwayes vnto them very necessary and profytable. For suche dysprysynge of the temporall puyssaunce bryngeth dyssencyon & maketh sensuall persones profytable to nothynge.

The gospell maketh all true Chrysten seruauntes to all the worlde by the rule of Charyte, the whiche alwayes in them selues & by them selues are in true lybertie and haue nede of nothynge beynge suffysed of theyr Lorde and Kynge Jesus Chryst & of his gouernaũce in them. Lykewyse

Mat. 17 dyd Jesus Christ pay the trybute, wherunto he was not bounde at all, to the intent that he shulde not dysplyce the pu. ssaunce, and that he wold not gyue them occacyon to be offended, but gaue them example of obedyence, as he hym selfe sayth.

Math. 5. The Christen shall not resyst yll, nor sue any man at the Lawe. He forbyddeth not to be subiecte and to serue them that haue the sworde / and seculer puyssaunce. But the lesse nede thou haste vnto it for thy selfe, the more shalt thou conferme thy selfe therunto. Thou shalte serue them therin whiche haue yet nede & are not so stedfast in theyr sayth as thou arte, and that onely by charyte sup portynge them in theyr infirmyte as. Christ hath suppozted vs/ & hathe made hym selfe conformable vnto vs. For albeit that by the stedfastnes of thy sayth and loue that thou hast vnto god, thou hast no nede that any man shulde punysche thyn enemy, bycause that thou wylt suffer wronge wyllyngly for the loue of god: thy neyghbour hath alwayes nede bicause he is yet feble and therfore thou shalt helpe hym/to thentent that he may haue peace and that his enemy may be refrayned & let that he hurt hym not, which can not be done so yf the temporall power be not had in honour & feare. Our sauyour christ sayth not thou shalt not serue or thou shalt not be subiecte to the temporall puyssaunce/ but he sayth thou shalt not resyst yll, as though he wolde say. Maynteyn thy lyfe so that thou be pacyente/ that thou haue no nede of the lawe of ryght / nor temporall puyssaunce for to reuenge the. But contrarywyse be profytable to the weake & feble multytude in serupnge them & helpynge them by obeyynge the temporall puyssaunce. I wolde that thou

shuldest be so worthy & noble to haue no nede of the seculer ryght: but at that ryght shuld haue nede of the to helpe to maynteyne it. Thus to vse the seculer puyssaice shulde be a great worke of charyte wherby a person is gyuen hollye to the serupce of his neyghbour, and seketh not to defend his owne lyke honour or goodes/ but seketh meanes onely to be profytable to his neyghbour. As wryteth. S. Paule. Charyte seketh not that is her owne. 1. Cor 14

And this shalte thou not do of intent to render yll for yll/ but onely by charyte for the conseruacyon and defence of the cōmon chrysten/ and to the profytte of thy neyghbour/ not to reuenge thy selfe. For as touchynge thy selfe thou abydest vpon the gospell. Thou holdest & gouernest after the worde of Jesu Chryst that is the kynge. So that thou wylt wyllyngly tourne the other cheke, trare the blowe pacyently, and let thy mantyll go with thy cote, yf it touche but onely thyn owne busynesse.

Thus may it well stande togyther that thou be indyfferentlye subiecte to bothe kyngdomes (that is) of god and of the worlde/ to the one inwardly/ and to the other outwardly/ so that thou west suffer yll and wronge/ and west alwayes punysshe & reproue yll and wronge. Thou west not resyst the yll/ and yet thou west alwayes resyst it: for in the one thou consyderest thy selfe & thyn owne welthe and in the other thy neyghbour and his welthe. As touchyng to the and thy welthe/ thou holdest thy selfe and gouernest thy selfe after the gospell, thou suffrest iniury/ and lyke a true chrysten west not resyst the yll. As touchynge thy neyghbour and his welthe thou holdeste & gouernest thy selfe after the order of loue/ and west resyste the iniury

whiche is done vnto hym/whiche the gospell dothe not forbydde but rather cõmaunde it. Many holy personnes haue vsed the swoorde after this maner syns the begynnynge of the woorlde. As it is wrytten of Abraham, howe he delyuerd Loth the sone of his brother/& slewe. iiii. kynges/ and yet was Abraham alwayes an holy man. Also the holy prophet Samuel slewe lykwyse the kynge Agag. And lykewyse Helyas slewe the falce Prophetes of the Iwll Baall. In lyke maner dyd Moyses/ Iosue, The chyldren of Israell, Samson, Dauid and manye other holy kynges vse the swoorde as it appeareth in the olde Testament in many places.

Gene.14

2 Re. 15

3.Re.18.

One myght nowe say. The olde Testament is nowe ended and hathe no place. Wherfore we can no more gyue suche ensaumples/ nor set them forthe vnto the Chrysten. I answere the that is not true. For saynt Paule sayth to the Corinthy. Our Fathers haue all eaten one spirytuall meate and haue all dronke one spirytuall drynke. They dronke of the spirytuall stone that folowed them/ truely the stone was Chryst. That is to say they had the same spiryte and fayth in chryst that we haue / for they beleued then that Chryste was for to come for to redeme them, as we beleue now that he is cõme and hath redemed vs. And so were they Chrystened as well as we.

1.Cor 1.

Therfore seynge that they thus vsed alwayes the temporall swoorde from the begynnynge of the woorlde vnto the cõmynge of Chryst/ for to represse the outwarde malyce of the offenders / and lykewyse may the chrysten vnto the ende of the woorld.

For the tyme and outwarde chaunge make no differrence amonge the Chrysten. The olde Testa-

ment is not so ceased that we nede in no maner a wyse to kepe it, or that he doth yll that obserueth euery parte therof. But it is so ceased that in some thynges & some tyme it is indyfferente, and in some thynges and some tyme it is of necessyte to do it or to leaue it. It is not nowe nedefull to kepe it in al poyntes any more vnder the payne of dampnacyon as it was then. But we muste kepe it onely there where brotherly loue requyreth it. As when sayntt Paule Circumcyled his dyscyple Timothe whithe was not nedefull vnto hym for his helthe: but he dyd it to satysfy the myndes of the feble and wepke Jues whiche thought that he myght not be saued without that he were Circūcyled after the lawe of Moyses to the intent that by that meane he myght cause the mo of them to cōme to the Chrysten fayth.

The olde Testament as concernynge the cōmaundementes gyuen to Moyses is not yet ceased/ nor shal not cease vnto the ende of the worlde. It is of necessyte that thou arte bounde to obserue and kepe vnder payne of dampnacion as they were in that tyme. And as concernynge to theyr Ceremonyes they are clearly ceased in Cryste/so that yf thou wolde circumcyse thy selfe at this day. and forbare suche meates as were defended vnto the Jewes to eate, and to do other Ceremonyes not hauynge trust to deserue any thynge therby, It is to be indyfferent, in so doynge thou hast not offended. But yf thou shalte cōme in to the companye of Jewes or of other persones whiche reken that they can not be saued onelesse they shuld kepe suche ceremonyes whome thou woldest fayne wynne to the Chrysten fayth / and haste hope by lykelyhod

in the same/there arte thou bounde by brotherly loue whiche hurteth no mā but serueth euery mā to kepe theyr ceremonyes with them and to do as they do tyl such tyme as they may be better taught to knowe that all theyr helthe dependeth vpon the fayth and truste in Jesus Chryste and vpon his merytes and deseruynges and not in these blynde ceremonyes. For charyte regardeth not whether the thyng be new or olde that thou west but onely the vtilyte and profyt of thy Neyghboure.

☞ Of gouernours, Judges, baylyffes & other lyke, an informacyon after the Gospell.

The, xxvii. Chapytte.

THE Gospell is wryten for all persones and for al estates of the world. And there is none estate in the worlde, but that he maye fynde in the Gospel howe that he shulde lyue yf he wyll folowe it. Let none thynke that he is not bounde to lyue after the Gospell though he be neuer so greate a parson, be he Emperour, Kynge, Prynce, Duke, or Byfshoppe. For god hath cōmaunded that the gospell be preached to euery creature, that is to saye to all mankynde. Before god theyr is no dyfference neyther dystincion whether thou be a comen husbondeman, or a gouerner of a towne, or of a countree, noble or ignoble we haue all promysed at oure Baptysme the one as moche as the other, we haue all taken one rule that is the teachynge of the gospell after the whiche we must leade and gouerne oure lyfe. We may not say let the monkes and preestes kepe it, for we haue all promysed at our baptysme one as moche as another. Wherfore when the lordes wyll lyue as they shulde do after the gospell they

must fyrst obserue & kepe.ii.thinges, that is to say mercy & iustice, & also that they knowe when they muste be mercyfull and whē they must vse iustice. The fyrste it behoueth that thyne intent be to defende the ryghtuous and innocente, and so with the seculer ryght to come in ayde to the ryght of the gospell reprouynge and rebukyng openly and without any fauour all vnryghtuousnesse to the intent that the people maye lyue frelye vnder the protectyō preserued from theues murtherars and from al maner of oppressyons & iniuryes as ferre forth as it is possyble to the, when thou weste so thou arte the seruaunt of God. But it behoueth that thou be well ware in such thynges to aduenge thy selfe in thy iudgement and that thou gyue no iudgement nor sentence but onely where thou knowest that thy iudgement is ryghtful and that neyther for hatred enuy nor fauour. And yet thou muste do it with as greate mercy and compassyon and as tenderly as thou woldest cut of a corrupte membre from thyne owne body, whiche by the malyce of his corruptyon yf thou dydest let hym alone wolde corrupte thy hole body. It were also no hurte in this mater to kepe the ordynaunce somtyme made by Theodosyus Emperour which ordeyned that none shuld be put to death before the tyme that he had ben.xxx. dayes in prysone, to the intent that in the meane tyme he myght be wel aduysed to make answere. And to thentent that the Judge shulde cause no man to dye hastelye and without a good aduysement. But that he myght haue tyme to coule his enchauffed courage. And when any of the comunaltye shulde happen to doo any euyl by myssfortune agaynst ryght and iustice

the whiche hath alwayes before ien of good lyfe and name, such one maye a Judge helpe agaynst the lawe and procure his deliueraunce withoute synne. For yf it be so that the lawe of Moyses had so great discretion that therby they dyd not put them to deathe whiche vnwarelye and bycause of mysaduenture had commytted Murther agaynst
Deut. 4. theyr wyll. As it is wryten in Deute. So that Moyses had assygned thre cyties vnto the which they that had cõmytted homeyde by mysfortune agaynst theyr wyl mought flee for theyr safegard Howe moche more shulde we whiche are chrysten that lyue after the gospell and loue oure enemyes haue and kepe discrecyon and regarde in this mater. This I saye to thentent that the iudges shall not thynke that they offende yf they helpe suche. For when they haue hope and lykelyhode that the euyll doer shall amende they must be alwayes mer
Johñ. 8. cyful. As Chryst was to the woman whiche was founde in aduoutrye. As sayntꝫ Johñ reherseth. the temporal lawe must obey and serue to the gospell, it maye in nowyse be contrary therũto wherfore yf any therin be agaynste the gospell then the temporall law must gyue place and peryshe in that poynte. For we muste alwayes obeye more to god
Jacob. 5. then to men. As teacheth vs S. Peter. Them that we maye amende by warnynge, we shall not correcte them by iustice. All that a iudge may do with out synne in the cause of another he maye not do it in his owne. For none maye aduenge his owne iniurye, nor vexe his christẽ brother for his owne profyte. As it is before sayd that the true Christen neuer planeth to the iudge of the iniury that men do to him but suffereth all paciẽtly. As sayth paul

Now is sythe yet alwayes in you bycause that ye haue stryues togyther among you, why do not ye rather suffre wrong/why do ye not rather receyue hurte. It whoueth the iudges to loke dylygently that the one do not wronge to the other without lokynge that euery man shulde complayne to hym and all by charyte, sekynge nothynge but the rest and quyetnes of theyr chrysten brother whome the euyll people do oppresse. The Prophet Esaie reproueth the prynces and iudges in theyr iugementes and sentences takynge regarde to ryches sekynge theyr owne profyte / or berynge fauoure vnto theyr frendes, sayenge on this wyse. Thy prynces be vnfaythfull felowes of theues. They all loue bybes, they folowe rewardes, they iudge not vnto the orphantes, and the cause of the wydowe entreth not to them. They ought to determyne the cause with good aduysement & as shortly as were possyble, to exhorte the ptyes to make brotherly appoyntment the one with the other shewynge theym by the gospell that the Chrysten ought not to haue sute and proces amonge them. They ought to be very sory of the dyscencyon of theyr Chrysten bretherne, and of the euyll gouernaunce of euyll wers. 1. Cor. 6.

It whoueth also that the lordes enforce them selues to put awaye all euyl customes & that they forbyd strayte that no yonge stronge persones go a beggynge, for therof cometh greate euyll, but constreine them to lerne a crafte. There is a place in the Cyuyle law that forbyddeth that no strong persone kynge in helthe shall begge theyr breade. And therfore I meruayle greatly that the temporall lordes kepe not this lawe, seynge that it is

good and not contrary but agreable to the goſpel whiche commaundeth that he that laboureth not ſhulde not eate. They ſhulde procure and cõtreyle the ryche folke that they ſhulde do theyr dylygence to cauſe the poore ponge folke to lerne a crafte, to thentent that they ſhulde not go a beggynge and that they haue none occacyon to take them to the wallet. The rulers ſhuld alſo ordeyn ſome honeſt prouyſyon that the poore impotente ponge chyldren and olde people that can not get theyr brede, and haue not wherof to lyue / ſhulde not be cõſtreyned to go from dore to dore. But it were rather better that they ſhulde ordeyne thre or foure honeſte perſones in euery paryſſhe whiche of a comon treaſure, as of the treaſure of the poore, myght prouyde euery weke as moche as ſhulde be nedeful to euery houſe of the poore. And that by porcyon after the nombre of the poore. And that they ſhuld exhort the ryche to gyue theyr almes to the comon treaſure and to requeth that, that they wolde requeth by theyr teſtementes other wayes to that comon treaſure. For we can fynde the meane to buylde greate abbeys for to nouryſſhe in delycate lyuynge, ſtronge people that maye labour ſometyme hoores and baudes alſo. And why can we not alwell fynde the meanes to do oure charytable workes accordyng to the goſpel. To the poore impotent, ſycke, and feble, we ſhuld alſo bye houſes for the poore to dwell in, as are the hoſpytals ſituate in a fayre pleaſaunte and large out of the towne. And lykewyſe ſhulde we prouyde to them an honeſte man that mought euery daye make to them a ſermon, ſhewyng to them the word of god for to conforte them in theyr pouerty & langoures

whiche shulde be a seruyce honeste / holsome, and and very acceptable to god.

☞ Howe that we muste pye tares & subsidies in ayde to our prynces. The xxviii. Chap.

WHEN saynt Paule had conuerted the gētyles to the chrystē fayth, thē thought the chrysten (seynge nowe they had gotten god for theyr lorde) that they shulde be delyuered from theyr erthely lordes, and that it shulde be no more nedefull vnto them to honoure theyr temporall lordes nor to paye to them tares, or tayles, whiche opinyon. s. Paule reproued wrytynge to the Rom. And albeit that god almyghty hath delyuered you by his sone Jesu Chryste from youre synnes & from the subiectyon of the deuyll, ye maye not thynke that ye are therby delyuered from the obedyence & seruyce of your prynces and lordes of this worlde. For the seruyce that ye do to your prynces is not hurtefull to your helth. It can but onely hurte or greue your body and temporal goodes yf ye dyd paye to them any tares or subsydyes, when they had no nede to requyre it. For these thinges ye shal not therfore murmure nor grudge agaynste the puyssaūces, neyther be rebel agaynst thē albeit that it so were that they were very tyrauntis, to thentent that ye stryre thē not to more greater angre. wherby they shulde take occasyon to do the more greater oppressyon and grefe to the chrystē. For we must alwayes labor to gyue good ensample vnto other by our pacyens for to drawe your lordes after that maner from theyr cuyl lyfe as they shall se & wholde youre holy and peasyble conuersacyon. And therfore to hym that asketh you tare & subsydye ye shall gyue it hym. In all

ſuche thynges ſhall ye be obedyent to your lordes all though they wer^ paynems, to thentent that by that meanes ye maye drawe them to the chriſten fayth. This is the obedyens that ſ. Paule ſpeaketh of in the ſayde chap. After this maner was oure ſauyoure Chriſte obedyent vnto the temporall puyſſaūce, and payed the trybute money for hym ſelfe & for ſaynt Peter. Not that he owed it but bycauſe he wolde gyue no man occaſyon to be offended. This ſhulde all the Chriſten conſyder & kepe them ſelues from murmurynge and grudgynge when ſubſydie or taxacyon is aſked of the But when they are nought thou oweſte theym nought before god. For as Chriſte was paſſed be theym, that aſked trybute he profered them none for he owed them none, but whē it was aſked he payed it as we haue ſayde before. And the lordes ought to be well ware that they oppreſſe not theyr ſubiectes, for therof they ſhal yelde a ſtreyte accōpt before god.

Matt. 17

☞ Of men of warre, & of the warre, whether the chriſten maye warre without ſynne an informacyon after the goſpell. The. xix. Chapytre.

THE men of warre haue nothynge in the goſpell, for the goſpell knoweth no men of warre nor the warre, but onely peace. Albeit that many doctours ſaye that the men of warre is a thyng reaſonable and good by cauſe of the wordes of ſaynt Johñ Baptyſt who as wryteth ſaynt Luke, in the goſpell (anſwered to the men of warre aſkynge hym what thynge they ſhulde do to be ſaued) that they ſhulde hurte no man, but ſhulde be content with theyr wages, by theſe wordes wyll the doctours & theologyans

saye, that the men of warre may warre, pyll & do euyll without syne. But they vnderstande not the wordes of S. Johñ. Ye muste vnderstande that the teachynge of S. Johñ brought no man to full perfectyon. It dyd but onely make redy the herte of man to god & to the teachynge of Jesu Chryste. He rebuked the mooste greatest euilles by his preachynge. He dyd but onely teache the begynnyng of ryghtuousnes, as though he wolde haue sayde, yf I shulde al at ones forbyd you the war, ye might not yet for your weykenes suffre it, nor ye myght not leaue it al sodeynly. But begyn fyrst to leue the mooste greatest euyll as to do hurte and outrage to other as to burne/to kyll, to pyll, and so forth and be alwayes content with your wages.

So was S. Johñ Baptyste none other thynge but as a man that abateth and cutteth of from a peece of tymbre the mooste greatest knottes. He dothe it not to thentent that it shulde abyde so. But when the knottes & warres be cutte of, then cometh a better mayster carpenter that playneth it and maketh it more smothe with a large fyne rabot. Lykewyse dyd saynt Johñ by his preachynge, he dyd put onely abate and cut of the greate knottes/that is to saye, the greate synnes. And yet they were not clene taken awaye and cut of tyll another better mayster worckeman came after and cut them of with his fyne raboth. And therfore was he nothynge els but the voyce cryenge in the deserte whiche cryed. Make redy the waye of the lorde/make streyte his fote pathes. Esai. 40

He was not the lyght as sayethe saynte Johñ the Euangelyste. He coulde not pardon oure synnes, for he was not Chryst, He was but onely a voyce Johñ. 2.

a forego er a shewer whiche made redy the waye agaynst the coming of Chryst. And for this cause dyd. S. Johñ sende his disciples to Jesu chryste when we shulde dye/ to thentent that they myght lerne the full perfectyon of hym. For he had but onely made them redye for to come vnto Chryste, for this cause and reasone it is all manyfeste that sayntt Johñ hathe not prayed the warre by these wordes, but hath rather forboden it as teacheth al the gospell. For as it is a thynge euyll agreynge that the hande fyght agaynste the heed. So is it a thynge as euyl agreynge and great syñe that one Rom. 8. Chrysten warre agaynste the other. For we are al bretherne and membres of one body, the body is Chryste whiche in all his lyfe preached peace and concorde to all them that he taught. S. Johñ in 1 Johñ 4 his fyrst epystel sayth. He that hateth his brother is an homycyde, we maye hate no man, we muste loue oure enemyes, we muste praye for them, and do good to them that persecute vs. Howe can it then be possyble after the Gospell that we maye warre without syñe, wherin so many people lose theyr lyues, & wherby so many persones come to wyldernes ryot & euyll lyfe. There be textes in the canon lawe that suffre some warres. But the teachynge of Chryste forbydeth all warres. It is a thynge horryble and daungerous for body and soule to enterpryse and moue warre. For all malyce reygneth in tyme of war. Neuertheleſſe whē a countrey is inuaded or a towne be syegeth/ and when the comon peace is troubled, and great vyolence is done to the subiectes, the lorde of the countrey is bounde by brotherly loue to kepe his subiectes, and to defende them, to punysh the euyl and

to put his lyfe in ieopardye for his subiectes. But he must alwaies bewar that he do it not to reuēge his owne wrongē, or for to enlarge his lande and lordshyp, but onely to defende his subiectes. And so maye he vse the horryble bulynesse of the warre, charytable and Chrystenly. But yf it were possible to agre for golde or syluer, he is bounde to do it. For the lyfe of a chrysten is more worthe then all the ryches of the worlde. A lorde shall thynke alwayes that there is a kynge aboue hym in heuen before whome all persones shall yelde accompte at the laste daye of iudgement, ye of the least workes and thoughtes that he shall do. Be he Emperoure or kynge, Cardinall or bysshop, noble or vnnoble, yonge or old we rede that the people of Israel dyd warre many tymes but theyr warres were but al figures. As Sayth paule, wherfore it betokeneth to vs that we shall lykewyse fyght, not the one 1. Cor. 18
agaynst the other, but agaynste our selues, that is to say, agaynst our syñes agaynst pryde, wrath couetyse, lecherye, hatred, enuy, and such other.

☞ Howe seruantes shulde lyue a doctryne after the golspell. The. xxx. Chapeter.

Seruauntes that serue theyr lordes, maysters, ladyes / & maistresses / shalbe true to them as to them selues / & shall alwayes do the profyte of theyr lordes & maysters as though it touched them selues. They shall not do theyr seruyce onely for temporal rewardes. For thou mayste by thy seruyce that thou dost to thy mayster please god as well as though thou were in the churche prayenge on the knees. Therfore thou thynkynge in thy selfe. Beholde dere lorde god I thanke the that thou haste not made me

ryche, I am well content with the state that I am in, I wyl with a good wil for the loue of the seruell the worlde. And I thanke the that thou haste made me worthy to suffer any thynge for thy loue and that I may in this worlde be one of the leest & leest estemed, when thou seruest thy lorde in suche a fayth with a good wyll, thou receyuest not only the rewarde or wages of men to whome thou seruest, but that more is of god. Therfore thou shalt do thy labour dylygently & ioyfully not as though thou dyd serue a man, but as though thou dydest serue god: as truely thou doest. For so doth sayne Paule wrote vnto the Ephesyans sayenge.

Ephes. 6 Seruauntes obey vnto your carnall maysters with feare and tremblynge in innocencye of your hertes as vnto Jesu Chryste/ not with seruyce in the eye as men pleasers/ but as the seruauntes of Chryst doynge the wyll of god with all your hert with good wyl euen as though ye serued the lorde and not men. Remembre also that what soeuer good any man dothe/ that shall he receyue agayne of the lorde whether he be bonde or fre/ and agayn

Collos. 3 vnto the Collossyans. Seruauntes (sayth he) obey your bodely maysters in al thynges/not with eye seruyce as men pleasers / but in symplicyte or innocence of herte fearynge the lorde god. Do all that ye do with a good wyll/ as though ye dyd it vnto the Lorde God, and not as vnto men, knowynge that ye shall receyue of the lorde the rewarde of enherytaūce/for ye serue the lorde chryst. But he that dothe wronge shall receyue for the wronge that he hath done. For there is no respecte

Peter. 2. of persones before god. And sayne Peter sayth in his fyrst Pystle, Seruauntes be subiectes in all

keare vnto youre lordes / not onely vnto good and courteys, but also though they be frowarde.

For it cōmeth of grace yf a man for conscyence towarde god endure grefe sufferynge wronfullye. For what prayse is it when ye are beaten for your fautes yf ye take it pacyently. But when ye do well, and suffer wronge yf ye take it pacyentlye, then are ye great thanke worthy before god.

Therfore thou shalte in althynges haue god all wayes before thyn eyes, and not the men whome thou serues outwardly. As dyd Paule the Bysshope whiche put hym selfe into the seruyce of the lorde for the sone of a wydowe. And for bycause that he hadde gyuen all his goodes for the wyll of god. He gaue hym selfe also into seruyce for the loue of god, for to delyuer the sone of the wydowe.

Be not sory that thy mayster doth not suffre the to go to the churche to here masse. For thou mayste please god as well in dynge thy worke by suche a good intent, as thoughe thou were in the churche whē thou beleuest, but thou muste do thy laboure in suche a fayth as is before sayde.

God regardeth not what thyng we do or in what place we be, but of what courage and in what faythe we do it.

The seruauntes shall take good hede that they angre not theyr mayster or maystresse. And when it shall so happen that then incontynent they aske them forgyuenesse. He shall alwayes honour his mayster derynge his hastye wordes, keppynge hym selfe that he do not rebell / and answere spytefully vnto his mayster. For thou arte bounde to suppporte hym and to gyue place vnto hym. As the aungell taught vnto Agar the seruaunt of Sara

the whiche fled from her mastresse as it is wrytten
Gene. 19 in Genelis, where the aungell came vnto her and
sayed. Go and tourne towarde thy ladye & hum-
ble thy selfe vnder her hande. So shulde the ser
uaunte humble hym selfe vnder his lord, and whē
he hath angred hym to appease hym agayne with
humble demeanure & obedyence. So dyd Saynte
Paule make agrement betwyxte. Onelimus and
Philemon from whome he was fledde awaye.

The lordes and maysters shall vse theyr ser-
uauntes as man, not asses. They shall entreate
them louyngly and softely, & not as tyrauntes, for
they are theyr chrysten brethern and membres of
one body (that is) of Jesus Christ, wherfore thou
shalte not ouer charge them, but thou shalte vse
them as membres of thyne owne body. For chryst
is oure heed/and we all togyther are his body/&
euery one of vs by hym selfe is a membre of his
body be he man or woman, lorde or seruaunt, rych
or poore, As wryteth saynt Paule vnto the Co-
rynthyans. For this cause as no man hatetl, his
owne membres, but kepeth them in aswell as he
can. So shall we loue the one the other and shall
serue by charyte and socoure the one the other, as
one membre socoureth an other. It was som-
tyme the custome that all persones dyd call the
one the other brethern and systers. This dyd the
apostels institute to the intent that the hethen
myght knowe what loue there was amonge the
Chrysten/we maye fynde many maysters nowe a
dayes that vse theyr seruātes lyke asses/not lyke
men, nor lyke theyr owne membres, wherof they
shall yelde to god a full streyte accompte. Saynte
paule exhorteth you so to entreate your seruantes

with all swetnesse. Ye maysters (sayeth he) shewe the same loue and dilection to youre seruauntes that they shewe to you / absteynynge youre selfe from thzeatenynges remembzyng that theyr mayster & yours is in heuen. And there is no respecte of persones before hym. And to the Collossyans ye maysters do to your seruauntes that whiche is iuste & egall remēbzyng that ye haue also a maysster in heuen. Neuertheless all though the maysters be rygorous & harde yet I cōceyle the (with sayne Peter in his fyrst Epystle) all seruauntes that they take all that theyr maysters and maystresses laye to theyr charge pacyently / and that for the loue of god, yf it be not so that they comaūde to do athynge that is agaynste the commaundement of god, for in suche a case they muste rather obey god then man as sayth S. Peter in the actes of the apostles.

☞ Of the lyfe of wedowes a shorte informaciō after the gospell. The.xxxi. Chappytre.

THe Apostle Saynt Paule teacheth vs wzytynge to his dysceple Tymothe that the wedowe shall vse her lybertye to the honour of god, and that she shall serue wyllyngly the poore wesshynge theyr fete, and socourynge them after her power. And to the entent that she shulde haue wherof to socoure the poore she shal not rūne aboute ydel from house to house clateryng, but shall get her expences in her owne house by her labour. And she muste kepe her selfe from ydelnesse / and from delycate eatynge & dzynkynge, for by such meanes they fall into euyll desyres and foule syne. Suche wedowes so lyuynge in carnall pleasure, lyuynge or deade all rede, as

sayth saynt Paule in the same place. They lyue in a daungerous estate. It were moche better that suche wydow ydyd marye agayne, then to lyue in ydelnesse and pleasure.

But the wedowe so takynge her pleasure desyreth not the euerlastynge lyfe, bycause she hath no trauayle here, and this is the greatest blyndnesse that any person may fall into. And therfore it were moche better that she were maryed agayn for the carefulnes and rule of house keppynge, and the obeydyence that the maryed woman is vnder her husbande, delyuerethe the person from yll desyres. And for this cause counseleth saynt Paule that the ponge wedowes shulde mary agayne.

Laude, honour, prayse, & glorye: be vnto god onelye. Amen. FINIS.

Here folowyth the Table of the Chapiters ingeneral.

Of the foundacyon of Chrystendome, and fyrst what thynge the baptysme doth sygnyfye. The fyrst Chappter. Folio. i.

What thynge the baptysme betokeneth, and howe it is but a sygne.

The seconde Chapiter. Folio. iii.

What thynge we promyse at the baptysme, and

what professyō we make. The iii. Cha. Folio. vi.
What thynge is the Chrysten faythe, and what thynge one ought to beleue t haue helthe.
The fourth Chapiter. Folio. viii.
Of the mooste certayn way to cōme to saluacyon.
The v. Chappter. Folio. xiii.
How that by the only grace of god & by nothynge elles we are saued. The vi. Chap. Folio. xvi.
To whom the grace of god is gyuen.
The vii. Chapiter. Folio xix.
Howe that fayth bryngeth charyte, and charyte good workes. The viii. Chapiter Folio xxi.
Howe that we shall not serue god for wages or hyres The ix. Chapiter Folio xxiii.
Howe that we dysheryte our selues by our dysobedyence The x. Chapiter Folio. xxiiii.
Of two mayer of people lyuynge in this worlde.
The xi. Chapiter. Folio. xxvi.
Of good workes, & by what meane they are moste plealynge to god. The xii. Chapiter. Folio. xxix.
Of iiii. maner of faythes after the holy scrypture and whiche is the chrysten fayth.
The xiii. Chapiter. Folio xxxi.
In what thynge lyeth the Chrystendom.
The xiiii. Chappter. Folio. xxxiiii.
How that we shall not sorowe for feare of death.
The xv. Chappter. Folio. xxxvi.
Of the lyfe of Monkes, & what it was in tymes passed. The xvi. Chapiter. Folio. xxxvii.
Whether the lyfe of a Monke be better then the lyfe of a comon Citezyn. The xvii. chap. Folio. xl.
Howe that the Monkes go not forwarde in spyrytuall lyfe/but ware often worse.
The xviii. Chapiter, Folio. xliii.

The Table.

Of parentes that wyll putte theyr Chyldren in to relygyon The xix Chappter. Folio. xlvi.
Of the lyke of Monkes and Chanonnes. The xx. Chapiter. Folio. xlvii.
Of the Cloysters of Systers, and of theyr lyke. The xxi. Chapiter. Folio. xlviii.
Howe man & wyfe shall lyue togyther, a doctryne after the golpell. The xxii. Chapiter. Folio. xlix.
How the parentes shall teache and gouerne theyr Chyldren after the golpell. The xxiii. Chapiter Folio. li.
Of the lyfe of the cõmune Cytezyns, and householders. The. xxiiii. Chapiter. Folio. lv.
Howe the ryche people shulde lyue, a teachynge after the golpell. The xxv. Chapiter. Folio. lix.
Of two maner of Regymentes or gouernaunces, ghostly, and Seculer or worldely. The xxv. Chapiter. Folio. lxii.
Of gouernours, Judges, Baylyffes, and other lyke, an informacyon after the golpell The. xxvii. Chapiter. Folio. lxix.
Howe that we muste pay taxes/ and lubsydes/ to our Prynces. The xxviii. Chapiter. Folio. lxxii.
Of men of warre and of the warre, whether the chrysten may warre without syn, an informacion after the golpell. The xxix. Chapiter. Folio. lxxiii.
Howe seruauntes shulde lyue, a doctryne after the golpell. The xxx. Chapiter. Folio. lxxiiii.
Of the lyfe of wydowes, a short informacyon after the golpell. The xxxi. Chappter. Folio. lxxvi.

Finis.

Here endeth the Table.